The LUTHERAN

ACROSS THE FIELDS TO CHURCH

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CENTS

FATHER KNOWS

MY SEVEN-YEAR-OLD granddaughter picked up a large box which seemed entir too heavy for her to lift.

"That box is too heavy for you to carry, Marsha," I called from my window.

She looked up at me with a confident smile and said, "Oh no, it isn't, Nanny. first thought it was, so I asked my father and he said it wasn't too heavy for m And with that, she picked it up quite easily and carried it into her playhouse.

IT SEEMED TO ME that there was a good lesson in the little incident. Our Fat will never allow us to carry a burden too great for our small human strength.

—MINNA B. HOFFMA

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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THIS WEEK in *The* LUTHERAN

CHURCHMEN COME THROUGH IRON CURTAIN - By Alex Liepa 12
Lutheran archbishops of Latvia and Estonia visit England

YOU CAN STEER BY THE STARS - - - - By Ralph W. Loew 16

CHURCH SURVEY - - - - - - - - - By Vera Karrow 18
Ringing doorbells, listening to complaints is an important job

SWEDISH COUPLE BATTLED FOR THE TRUTH - - By Sten Rodhe 21
Nathanael and Elsa Beskow devoted their lives to great causes

CHRIST SMILES FROM PRISON - - - - - By Paul Schuler 24
A Florida convict seeks to recapture a dream on canvas

"HAVE YOU THOUGHT OF THE BRIGHT SIDE?" - By Iris H. Gibson 27

EWS

Church in the News - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - - - - - 10

Washington: Treaty with Haiti - - - - By Robert E. Van Deusen 11

Overseas: Australia and Sweden - - - - - - - - - - - 34

News in the Churches:

District of Columbia - R. L. Blackburn 37
Md.: Hagerstown - - W. P. Ard 39
Minnesota - - - P. L. Wetzler 40
Pa.: Johnstown - - R. G. Sander 42
Pa.: Wilkes-Barre - C. E. Humbert 44
Pa.: York - - - - P. L. Foulk 45
South Carolina - - W. C. Boliek 46
Wartburg - - A. H. Kaitschuk 47

Changes of Pastorate - - 49
Deceased - - - - - 49

ATURES

Five Make a Family: Bus Ride - - - - By Margaret A. J. Irvin 29

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 31

Books - - - - - - - - - - - - - - - - - 32

In Conclusion - - - - - - - - - - - - - - - 50

THE CHURCH IN THE NEWS

Burglars in church

Offerings had doubled in the last half-dozen years in most American churches. Thieves were prompt in spotting their new opportunities. Cash on hand in churches each Sunday morning may not be as plentiful as in a supermarket on Saturday night, but it isn't usually so well guarded. Insurance companies said this month they may have to cut off theft coverage of churches unless the situation improves.

Fred C. Schmitt, Chicago insurance broker, said 15 of the 40 churches his company insures have been burglarized in two years. There were four safe-crackings in Chicago churches in five days during April. Armored trucks to pick up money immediately after Sunday services were recommended by a Chicago detective.

Thieves tunneled through a 16-inch wall and stole $3,500 from the vault at St. John's Lutheran Church (Missouri Synod), Chicago. There were two smaller thefts at the same church recently. A mercury-vapor-lamp warning system was installed at Grace Church (Missouri Synod) in River Forest, Illinois. Boy Scouts patrol the church corridors on Sundays. But a prowler got into the choir room last month and took $60 from pocketbooks.

Roman Catholic churches in Chicago are among the victims. Jewels were pried loose from six chalices stolen at the Church of the Blessed Sacrament. Alms boxes containing $1,000 were unbolted from the floor of Holy Name Cathedral.

Shipload of refugees arrive

An army band played lively tunes on July 12 as the U.S. Transport "General Langfitt" pulled alongside the Unit States Lines pier in New York's No River. Aboard the transport were 1,2 refugees, the first full shipload to rea America under the terms of the Refug Relief Act passed by Congress two ye ago.

The "General Langfitt" will make more trips to Europe this year, it promised. An additional transport m be put into service bringing refuge American church leaders had ster condemned the slow-motion efforts put in effect the 1953 law which thorizes admission of 209,000 nonqu immigrants before the end of 1956. A val of the "General Langfitt" was first definite proof that government c cials intend to speed up the immigrat process.

Church agencies secured the spons for most of the refugees arriving July Catholic Relief Services sponsored of the 1,243 immigrants, Lutheran Re gee Service 278, and Church Wo Service 146.

Long road to freedom

Eduard Zimmer was one of the re gees reaching America under Luthe sponsorship this month. He was work in his father's blacksmith shop in 1 when Russia annexed the area of mania where he lived. After three mor under Red rule, he and his family to Austria.

The Zimmer family made a living Austria, but were in constant fear being picked up by the Russians. S 1947 they have been trying to emig to the United States to begin "a new in freedom and without fear." A co in the U.S. sponsored them, and Luthe

CARDINAL MINDSZENTY
"Conditional release"

Refugee Service has finally managed to rrange their entry.

Siegesmunt Hetke was another whom utheran Refugee Service helped bring nto the U.S. on July 12. He was a car- enter in Poland who escaped from the ommunists into Germany. He and his ife, with their 14-year-old son and six- ear-old daughter, are now in Detroit here a relative has secured them a ome and job.

Through July 8, Lutheran Refugee ervice had received assurances for 3,906 efugee families, and needed about 4,600 ore to cover persons in West Germany nd Austria who have been certified by utheran investigators as immigration rospects. All migrants arriving July 12 me from Austria or West Germany here they have lived since fleeing from on Curtain countries.

lindszenty out of jail

Newspapers in western nations had rinted little about the trial of the Hungarian Lutheran bishop, Lajos Ordass, in October, 1948. Bishop Ordass was given a two-year jail sentence.

The trial of Hungary's Roman Catholic cardinal, Josef Mindszenty, in February, 1949, was a sensation in newspapers around the world. By that time Hungarian Communists considered themselves strong enough to defy world opinion by imposing life imprisonment on a top-level member of the Roman Catholic hierarchy.

Bishop Ordass was released from prison May 30, 1950. He lives in Budapest, where visitors to Hungary are never permitted to see him, making a living by weaving as a supplement to his tiny pension. He is not allowed to travel outside a small area around his house.

This month—two days before Communist rulers were to begin the Geneva talks with representatives of western nations—Hungarians announced "conditional" release of Cardinal Mindszenty. That probably meant they wanted to reap the propaganda benefits of setting him free, but hadn't yet persuaded him to settle down to a quiet and obscure life such as Bishop Ordass leads.

There had been a rumor in December that Hungarian officials offered to release Cardinal Mindszenty if he gave up his rank as a cardinal and made a written appeal for his freedom.

Oxnam going to Hungary for degree

Protestants in Hungary were eager to demonstrate their friendly relations with other Christians of the world. On Sept. 15 they would give honorary doctorates of divinity to a dozen churchmen of America, Asia, and Europe, they announced.

Several Americans who were offered degrees have refused to accept, suspecting that their presence in Hungary would be used as propaganda by the Red gov-

ernment to show their tolerance toward the church. Dr. John A. Mackay, president of Princeton Seminary, said he would accept a degree, but would be unable to go to Hungary to receive it personally. Methodist Bishop G. Bromley Oxnam and Evangelical and Reformed Church President James W. Wagner will come to Budapest for the ceremony, the Hungarians announced.

Among Europeans named for degrees are Dr. John Baillie of Scotland (a president of the World Council of Churches), Dr. Karl Barth of Switzerland, Dr. Martin Niemoeller of Germany.

World Council leaders meet

A high-altitude session of the World Council of Churches' central committee is scheduled Aug. 2-9 in a Swiss mountain resort town, Davos. Dr. O. Frederick Nolde of Philadelphia would arrive with reports from the Geneva conference of big-four-power governmental leaders. The Council's 90-member committee would seek to ascertain what progress is being made in reduction of world tension, a what churches can do to speed up t process.

The committee would consider a lett the World Council has received from t patriarch of the Russian Orthod Church who pledged co-operation seeking peace. Also on the schedule w a continuation of long-range study of t meaning of Christian unity and how t churches should proceed in trying find it.

Presiding at the sessions as the co mittee's chairman will be United L theran Church President Franklin Cla Fry, who went to Switzerland July for a three-week series of World Coun and Lutheran World Federation me ings. After Davos, on the Fry tra schedule, was a brief visit to Yugoslav along with Dr. Paul C. Empie, to stu results of relief shipments Luthera have been making to that country.

Sunday shopping

Roman Catholics should make an a

WORLD COUNCIL CENTRAL COMMITTEE WILL MEET HERE
Churchmen assemble next week in shadow of Swiss Alps

ut effort to reduce business on Sunday n the District of Columbia, Archbishop atrick O'Boyle urged. Pastors should mphasize that church members "are vithin their rights in refusing their pa- ronage to stores which keep open on unday."

The church does not seek to close drug- tores, restaurants, gas stations, or other nterprises providing essential services on unday. Chief targets are automobile gencies, household appliance and hard- are stores, food markets. "It cannot be leaded," said the archbishop, "that the pening of such stores is necessary on unday, because there is ample time dur- ng the week for shopping."

In Phoenix, Arizona, 150 automobile ealers agreed to close their showrooms n Sundays. In response to appeals from hurches and civic clubs, they signed a ne-year contract providing a $500 pen- lty for failure to close.

o damages for church-lawn accident

Mrs. Kathryn Coolbaught tripped over wire intended to protect shrubbery on e lawn of St. Peter's Roman Catholic hurch in Bridgeport, Connecticut. She cided to sue the church, of which she a member, for damage resulting from e accident. The Connecticut Supreme ourt ruled this month that she can't llect. The church is not responsible r the wire placed around it by its xton.

"The sexton's act in putting up the re in the shrubbery was entirely his n," the court said. "The negligence, any, was his negligence, and not the gligence of the corporation."

Another case pending in Connecticut urts involves Susan Ann Cherry, aged e, kicked by a horse while attending fair at St. Paul's Episcopal Church, ookfield. Susan's parents are asking 5,000 for the accident.

Son follows father in church office

Suomi Synod Lutherans had been accustomed to the name "Wargelin" at the head of the list of their church officers, and saw no reason to select a new one. At their annual convention last month they elected the Rev. Raymond W. Wargelin as their president. His father, Dr. John Wargelin, had been president during the past five years.

The Suomi Synod, with headquarters in Hancock, Michigan, is a 31,000-member denomination of Finnish ancestry (officially known as the Finnish Evangelical Lutheran Church). It is a member church of the National Lutheran Council, and has agreed to give serious attention to a merger invitation offered to it by the Augustana and United Lutheran churches.

THE NAME IS STILL "WARGELIN"
Suomi Lutherans elect president

Billy Graham at the summit

The day before the American-British-French-Russian talks began in Geneva, American evangelist Billy Graham drew thousands in the Swiss city to a revival meeting intended as a "great prayer for peace."

BILLY GRAHAM PACKED STADIUM IN GERMANY
Interpreter reproduced words, tone of voice, gestures

Last month he attracted large crowds to one-day meetings in several Swiss cities. Then he went to Germany, where 65,000 heard him in Stuttgart, 60,000 in Nuremberg, 40,000 in Frankfurt, 35,000 in Manheim, 30,000 in Dortmund.

Dr. Graham, who speaks no German, had a skilled translator who stood beside him (*see photo*), reproducing not only the words but the tone of voice and gestures. Lutheran church leaders joined him in the German meetings (Bishop Martin Haug in Stuttgart, Dr. Martin Niemoeller in Frankfurt), but some Germans were skeptical. Pastor Heinrich Giesen, who is sharing responsibility for planning the huge German church rally (*Kirchentag*) scheduled in Frankfurt next year, said Dr. Graham will not be invited to this event. "A people that was so deeply hurt in its soul as the Germans were must not be exposed to the danger of mass intoxication," he said. (Germans experienced enough "mass intoxication" at Nazi rallies.)

Graham success in Scandinavia

The Graham meeting in Norwa capital, Oslo, brought together the l gest crowd ever assembled for a religi event in that city. There were 30,((the city's population is 300,000). F siding bishop of the Lutheran Church Norway, Bishop Johannes Ememo, st beside Dr. Graham and opened the m ing with prayer. But old Bishop Eiv Berggrav in his church paper sputte criticism of "sensation-making."

Reaction was equally mixed in D mark where Dr. Graham spoke at Aar on July 6. Danish Bishop Skat H meyer joined in sponsoring the meet but 16 Lutheran pastors protested, say that Dr. Graham's doctrine of bapt and his high-pressure advertising m him unacceptable.

In Sweden Dr. Graham drew 17, at a revival in Gothenburg. About came forward to make "decisions Christ." State Church clergy co-opera in the meeting.

Japan missionaries in tax trouble

American missionaries in Japan get salaries permitting them to live on about the same standard as they would at home. They haven't been required to pay the steep income tax the Japanese require of their own citizens. Half their salary, up to the 7-million-yen level, has been exempt from tax.

After Dec. 31 the tax exemption will be canceled, the Japanese government decreed. One American missionary said he now pays a $200 tax. After the exemption ends, his tax will be $1,300. "Since I cannot ask my church to bear this extra cost, I'm doubtful about what will happen."

Among foreigners likely to leave Japan when the new tax law takes effect, it was reported, are two-thirds of the 90 newspaper correspondents living in Tokyo. News agencies will cut down their Tokyo staffs, recalling some and transferring others to Hong Kong.

Final statistics

United Lutherans got from their church secretary, Dr. F. Eppling Reinartz, on July 12 a revised summary of ULC statistics for 1954. The earlier figures (reported in THE LUTHERAN Apr. 7) omitted figures received late from one of the synods. The final accounting includes the following:

	1953	1954
Pastors	4,161	4,280
Pastoral charges	3,278	3,351
Congregations	4,302	4,345
Baptized members	2,143,478	2,206,280
Confirmed members	1,482,896	1,518,434
Communing members	1,055,376	1,092,726
Sunday schools	4,239	4,303
School staff members	85,356	89,739
School pupils	721,751	756,858
Vacation schools	2,332	2,371
Vacation school teachers	23,778	28,618
Vacation school pupils	174,934	194,881
Weekday schools	686	879
Weekday school pupils	34,244	44,509
Men's organizations	2,266	2,345
Membership	73,244	75,436
Women's organizations	8,941	8,346
Membership	273,364	279,542
Youth organizations	5,223	5,654
Membership	109,578	121,221
Church property	$382,057,886	414,385,552
Church debt	31,968,967	35,440,406
Current expense	31,832,872	35,291,453
Unusual expense	21,823,645	25,558,316
Benevolence	14,063,284	15,436,694
Total expense	67,719,801	76,286,463

And so forth

A Congressman from New York, John H. Ray, wants Thanksgiving on Monday instead of Thursday, so there will be a long weekend for family gatherings. The fourth Thursday of November "possesses no special religious significance," he said, in introducing his idea in the House.

A one-minute recorded prayer would be heard by anyone phoning the residence of a Presbyterian minister in Scarsdale, New York, it was announced. Calls soon totaled 900 a day, and an additional line was necessary. Many calls come at night . . . Since the Baltimore YMCA has provided a brief "inspirational thought for the day" to telephone callers, beginning Feb. 22, there have been more than 500,000 calls.

"In God We Trust" will be on U.S. paper money as well as on all coins, as a result of a bill signed this month by President Eisenhower. It will take at least a year to put the new law in effect, the Bureau of Engraving and Printing announced. Action is pending in the U.S. Senate on a proposal to put the words on postage stamps.

World News Notes

Dictatorships don't last

Argentina's General Juan Peron was making big promises this month, in hope of keeping his job. He said free speech would come back to his country where newspapers had been compelled to echo the party line or shut down. An opposition party would be permitted to compete with the party Peron has ruled.

As evidence of the changed situation, the Buenos Aires newspaper, *La Nacion*, on July 14 was permitted to publish a series of pastoral letters recently circulated by the Argentine Roman Catholic hierarchy, full of sharp criticism of the Peron government.

After a decade of dictatorship, Argentina seemed to have had enough. Peron's opponents are now strong enough to wrest concessions from the dictator, and may drive him out of office. Hunger for democratic government cannot be suppressed indefinitely in any modern country, it seemed.

Franco and the future

Spain's strong man, General Francisco Franco, seemed likely to maintain his dictatorship as long as he lives, but at age 62 he had begun to think of the future. In the old days, when kings ruled, they bequeathed their power to their sons.

Franco has chosen a youthful member of the Spanish aristocracy with the idea of making him king eventually. Spaniards are uncertain whether they will agree. Revolution against the old monarchy ran a bloody course in Spain, beginning in 1931, and under the surface some fire is still burning.

Nobody succeeds Stalin

The most important fact about Russia in 1955 was that Josef Stalin is dead. No leader has yet been sufficiently stro and ruthless to take his place. A hand of men try to share the enormous pow Stalin had collected.

The result, in Russia, is a softening the terrific aggressive drive that has set the free world in the postwar yea

Democracy is something new. U recent years most nations had kno nothing but one-man rule by kings emperors. The Greeks experimen briefly with democracy 2500 years a and the British started imposing lim on the power of their kings beginning 1215. But since the American revolut in 1776 and the French revolution 1789, the world-wide trend toward s government has been in full-swing.

Fear is inefficient

People are at their worst when they sitting around waiting for something pleasant to happen. Psychologists pro it this year by giving perception memory tests to children waiting t turn in a dentist's office.

Tests were given to 44 children, r to 12 years old. Youngsters took Rorschach silhouette test and others determine how clearly they could th while worrying about the dentist's d "They no longer see as many element the total situation as is normal, and c sequently are less able to deal with thi as they are," reported Dr. Virginia S man.

Children reacted with "general ina quacy of response, characterized confusion, indecision, and physiolog disturbances."

The moral is: Do not stay away f the dentist when your teeth need at tion, just don't worry about the unpl antness of your visit.

VASHINGTON

v ROBERT VAN DEUSEN

DISARMAMENT PROPOSALS

FOR YEARS disarmament has been given p service as a remote ideal. Everybody greed that it would be wonderful if the ations of the world would call a halt to ie arms race and limit the production id use of nuclear and conventional eapons. But not many people believed would really happen.

One major stumbling block was disgreement between the U.S. and Russia ver inspection measures. American leads insisted that a foolproof system should set up to make sure that none of the ations was making secret weapons. The oviets were willing to consider some type limited inspection, but would not go far as the U.S. demanded. The result as a chronic deadlock.

At last, the problem is moving off dead nter, and the possibilities of disarmaent are being given serious attention. the U.S., the trend began with the creaon of a cabinet-level post on disarmaent problems and the appointment of arold Stassen to fill that post. Russia's w willingness to discuss the matter beme evident at the Geneva Conference t July.

At that conference, President Eisenwer made a proposal that startled some his colleagues. He suggested that the S. and Russia exchange blueprints of eir military establishments and arrange inspection of each other's armed ces installations by airplane. Soviet legates did not commit themselves, but showed a willingness to think it over.

The Disarmament Subcommittee of the United Nations, at its meeting on Aug. 29, received a revised edition of this plan from the U.S. The State Department broadened Eisenhower's proposal so as to include all nations that wished to co-operate, rather than only the U.S. and Russia. It also incorporated into the new plan some proposals the Soviet delegates had made at the Geneva Conference.

These Russian suggestions provided for inspectors to be stationed at such points as major ports, railroad junctions, highways, and airports. Inclusion of these points in the revised American plan may make it easier for the Soviet members of the Disarmament Subcommittee to give it serious consideration.

Russian proposal

ANOTHER PROPOSAL which the Russians made at Geneva for numerical limitation of armed forces may be added to the UN discussion. The Soviets asked that a ceiling of 1 million to 1.5 million be placed on the U.S., Russia, and Communist China, with Britain and France limited to 700,000. Present estimates of Soviet strength run about 4.5 million.

The U.S. proposals were not submitted on a take-it-or-leave-it basis. Instead, they were considered as a starting-point for negotiation. They have been cleared with Great Britain and France. If Russia meets the western powers half-way, real progress may be made toward an international limiting of war potential.

People who favored world disarmament have been classed in the past as utopian idealists. With the new look in international relations, optimism with respect to the outcome is again a respectable position. We need to learn that we should derive our convictions from our Christian faith and not let them depend on the ebb and flow of current opinion.

CHURCHMEN ARE PERMITTED TO COME THROUGH IRON CURTAIN

By ALEX LIEPA

A SLIT HAS BEEN OPENED in the tightest corner of the Iron Curtain. Three men have been permitted to come to England from the Baltic states—an area so thoroughly isolated for the past ten years that not even phone calls from the West were permitted. Until now, no Balt was let out to go any place except to Moscow.

The first to get out with official Moscow blessing are—of all people—church leaders from predominantly Lutheran Estonia and Latvia. Visiting in Great Britain as members of a Soviet church delegation are the Lutheran Archbishops Gustavs Turss of Latvia and Jan Kiivit of Estonia. With them is the Rev. N. A. Levidanto, a Russian who moved to Riga a few years ago and is now senior presbyter of the Baptist Council in the Baltic republics.

GUSTAVS TURSS, the Latvian archbishop, lost no time upon arrival in Scotland in letting reporters know that before the Red revolution "it would have been impossible" for churchmen of various "Russian" denominations to travel together. "In those days," he said, "the Russian Orthodox was the state church and Baptists and other non-Orthodox were persecuted."

In his first public interview, Mr. Turss seemed more concerned with the "freedom and equal rights" of the Soviet Baptists than with the situation of his own Lutheran Church. But he also said some things about his own church. He said

PREWAR ARCHBISHOP OF LATVIA

Archbishop Grunbergs (right) fled fro his homeland when Reds took over. Fro Germany he continues to administer t affairs of the surviving Church-in-Exi

about 240,000 people attend the 2 Latvian Lutheran churches regularly.

Then, apparently reminded of his ov recent claim that the church still has ov 600,000 members (it used to be 1,200 000 before the Reds took the country he added that "if children were include

Mr. Liepa is a National Lutheran Council staff writer and an immigrant from Latvia.

Estonian and Latvian Lutheran archbishops came to Britain this month —the first visitors allowed to travel westward from these countries since Communists clamped down their tight control in 1944. Their visit indicated a change in Soviet policy toward the church

the number would exceed 700,000.

The visit came at the time of the most emphatic "coexistence" drive yet staged by Moscow. Obviously, the visitors can only echo the current line depicting a new, more tolerant Soviet regime.

Yet, it would be wrong to dismiss the appearance of these Protestants from the Soviet empire's most secluded backyard as a mere publicity stunt. Regardless of what these men say in public, their appearance in the free world is evidence that—at least for the time being—the Kremlin has a new policy toward the churches. The current goal is no longer to exterminate the church but to use it for communism's internal and external purposes.

EVEN BITTERLY suspicious refugees have found indications of such a change. They found the indications in carefully worded letters that passed censors, in a few religious publications, including a new Latvian Lutheran hymnal, that have found their way into the free countries, and in the Soviet broadcasts intended for local consumption only but monitored by refugees across the sea in Sweden.

In Latvia the Communist-owned presses recently printed a new Lutheran hymnal containing 50 newly composed songs and 430 of the 803 hymns in previous uncensored editions. Some of the older songs have been heavily edited, including Martin Luther's "A Mighty Fortress." It is still in the book, but has been cut in half, leaving only the first two verses.

"Though devils all the world should fill
All watching to devour us,
We tremble not, we fear no ill,"

is a stanza no longer to be sung by churchgoers in Communist Latvia. Also, in spite of Khrushchev's newly acquired smile, the censors have not approved the singing of

"This world's prince may still
Scowl fierce as he will;
He can harm us none,
He's judged, the deed is done,
One little word overthrows him."

Of course, verse four had to be deleted. Why should a good Soviet citizen go to church and sing:

"Take they then our life,
Goods, fame, child and wife;
When their worst is done,
They yet have nothing won,
The Kingdom ours remaineth."

Instead Latvian Lutherans are offered new songs like the "Peace Hymn" which reads about as clumsily in the original as in this English translation:

We who know the will of God,
Faithful and believing shout:
Down with war!
Yet we tell the evil foe
Who for war is yearning:
He can no more,
The pow'rs of peace
He'll never thwart,
In this fight he will be the loser!

REVISING LUTHERAN hymnals seems to be a general trend behind the Iron Curtain. A revision was recently approved by the general council of the Lutheran Church in Hungary. An unspecified number of old hymns which "have been in disuse for decades or are theologically

objectionable" were dropped, and in their place are 100 new hymns recommended "as a result of conferences, closer ecumenical relations and deepened theological studies."

One may, naturally, wonder what kind of "deepened theological studies" create "Peace Hymns" and make editors cut Martin Luther's hymn in half. But the fact that Communist presses are used to print any kind of hymnals is remarkable.

Also remarkable are various bits of religious information and even full sermon broadcasts over Communist-controlled Baltic radio stations which, not too long ago, devoted much of their time to fight religion. Churches in Latvia, including the small Baptist group, have held clergy seminars of up to ten days' duration. Worship services have taken place outside "certified premises" and some, especially "cemetery festivals" in Riga, have attracted up to 2,000 people, according to the Communists' own broadcasts. These festivals, little known in the United States, but once very popular in the Baltic Lutheran churches, were banned by the Reds, and have now been revived.

COMMUNISTS THEMSELVES have announced and partly broadcast festival services held in Riga's churches although, typically enough, not on church holidays but on occasions such as the October Revolution Day, celebrated early in November, and the May 9 Victory Day. According to the Latvian Communist radio, "all 15 pastors of Riga" and some 1,500 worshipers "prayed for the state and the government" at a service in the Archbishop's Cathedral last Victory Day.

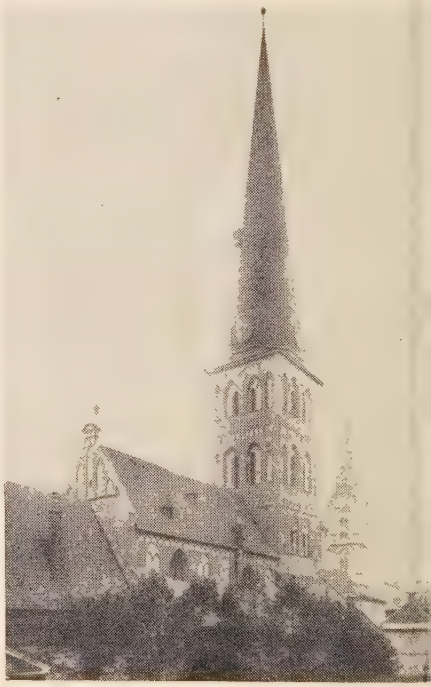
The cathedral used to seat 6,000, but even 1,500 must be a very large number compared to numbers some years ago, when Gustavs Turss speaking on the radio to Latvian refugees abroad felt obliged to remark that in Latvia "som people hide their indifference toward th church, claiming fears of non-existe repercussions."

Apparently the fears have lessene There has been a switch. Only—wh caused it? Could it really be that th subtle strength of faith proved too stron for the armed might of a police sta whose basic tenet still remains that "rel gion is an opiate for the masses"?

It would be tempting to say "yes." Bu it would be wishful, too. At best, would provide half of the answer. Th other half seems to be that in the searc for better ways to squelch the streng of religion the Communists may hav found subtler methods to be much mo effective. At the same time, they hav

LATVIA HAD GREAT CHURCHES

Prewar photo of Lutheran cathedral in Riga



seen the advantage of using the church for their propaganda purposes, not just in the international field but at home.

THE PEOPLE who go to church in Latvia not only sing "peace hymns" and pray for "state and government," but also hear appropriate sermons. Favorite Scripture lessons, at least at services broadcast over the radio, are such as, "Let every person be subject to the governing authorities. For there is no authority except from God" (Romans 13:1). Or, "Aspire to live quietly, to mind your own affairs, and to work with your hands, as we charged you" (I Thessalonians 4:11).

There can be little doubt that the Communist attitude toward the churches has changed. But the change came at a time when one high Communist official contemptuously remarked, "The church has been brought to its knees."

Of course, that is where any church belongs. But before whom should it be kneeling and how long can it survive when forced to kneel before the mighty atheists or, at best, try to serve both God and God's enemies at the very same time?

IN ENGLAND Archbishop Turss reported that his 280 congregations are served by 105 clergymen. In 1944 the Lutheran Church of Latvia had 264 pastors. Then 156 of them, including Archbishop Grunbergs, fled west. A total of 108, among them Gustavs Turss, remained in the country.

At that time Turss was an almost unknown pastor. Designated to take over as head of the church was Dean Kristaps Irbe. But the dean was not a man whom the Communists liked. He disappeared almost immediately, was later reported dead in prison. The same happened to at least a dozen other clergymen.

Among the 105 now reported by Turss, a considerable number have been ordained during the Communist regime even though the Reds closed all Baltic Lutheran seminaries. A year ago, when Turss met a West German Protestant delegation in Moscow, he told the Germans that "the present young theologians are to a large extent self-taught, who have studied such books as are still available."

Turss became head of the persecuted church in the early stages of violent purges. He was elected archbishop by a synod consisting of 45 "district representatives" in 1948. But obviously he is not the only clergyman behind the Iron Curtain who has decided to go along with the Red masters. A churchman over there has a difficult choice to make. He has to consider more than his own personal fate. He must also think of what will happen to his congregation. If all had refused to collaborate with Communists, the churches would now be without pastors or, at best, be served by self-taught "younger theologians."

IT HAS NOT happened and one obvious result is that the Reds have relaxed in comfortable assurance that those in charge of the congregations will remain docile. Another obvious result is that, for better or worse, churches do still exist.

There is no obvious answer to the question whether the church that has always been strong in resisting brutal persecution will prove equally strong when its own leaders are forced to be "unwilling instruments in the dissolution of their own religion," which they may well be when they stage festivities on the Day of the October Revolution, pray for an atheistic state, or lead in singing "peace hymns" which cannot sound like anything but mockery to the people in their congregations.

You Can Steer by the Stars

By RALPH W. LOEW

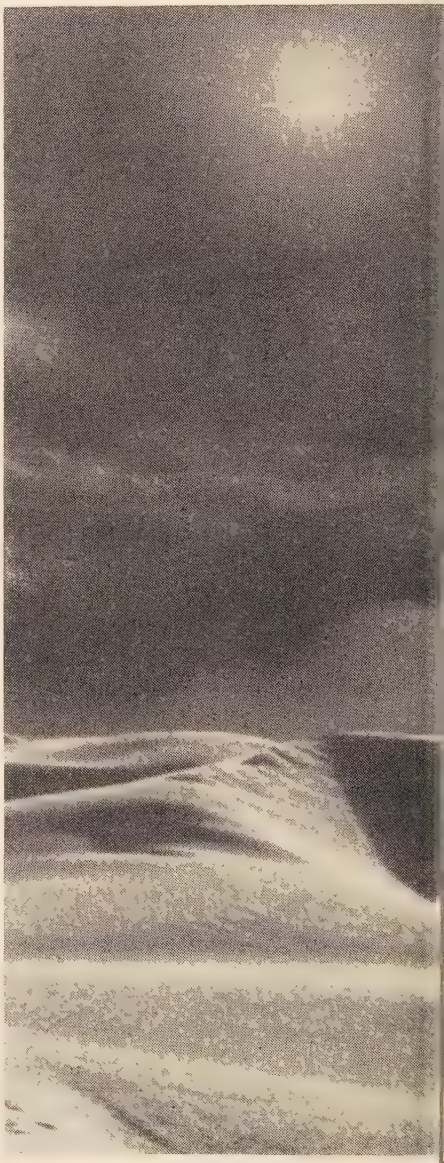
It's easy to get lost among the gadgets and direction sign of our cluttered world and forget that there are eternal truth

ONE OF THE GREATEST days came when men first discovered that they could steer by the stars. Some of us feel illiterate out under the stars, looking at the astonishing confusion in the night, finding it as meaningless as one who cannot read and looks upon the jumble of letters of a written page. Yet even illiterates can find a majesty in this jumble. The ancient sailor followed the star, and found his way.

Another great advance came in that day when men discovered that there was a way to guide the ship even when the stars were blotted by the cloud. It wasn't that they forsook something eternal; it was just that they discovered another force in nature, and finding it, found direction from within the ship. The compass was discovered and now man could set his course and follow with new confidence his way across uncharted seas.

IF YOU HAVE ever felt illiterate under the stars, you will feel even more ignorant before the myriad meters and indicators in the cockpit of a plane. To a novice it seems incredible that a bright young man of 19 might look at all of these things, and find his way safely through the skies at incredible speeds. Yet that achievement is commonplace. Those jets are daily in our skies.

Man had another note of safety, a radio. Now with a sure, unerring voice, like a conscience speaking, the intrepid airman could bring his plane along an unseen but ever-heard path from city to city. To sit in the cockpit of a plane, and



watch the cities spread beneath you, and hear the sound of a steady hum knowing that you are "on the beam," is the thrill of riding in a flying carpet of the present.

About four years ago a Buffalo airman tackled another problem. What is to happen when you get beyond the radio-beam, beyond the functioning of compass? What would you do flying over the pole?

As though he were a Columbus, Charles Blair believed that you could fly over the pole and chart a new course for aviation. Many men had talked of it. It was obvious that he would have to know his stars, and, knowing them, chart his course so unerringly that flying at immense speeds he might be able to glance briefly at the stars and at his recorded chart of them, and so tell where he was.

He flew from Norway to Port Barrow, Alaska, in seven and a half hours. Now his plane is in Smithsonian Institution and he has been given the Harmon Award, most famous flying trophy. Yet another thing this Buffalonian riveted on our consciences again is that in this world of gadgets we cannot forget the stars.

Perhaps it is this that plagues us. We forget how food grows, we lose memory of how life came to be, we act as though we do not know ourselves. So having forgotten we laugh like giddy children, or whine because we feel sorry for ourselves. If we ever find ourselves wandering without purpose, without knowing the way, as though we needed no compass, remember this daring young man in his flying machine. This is a time to remember the stars.

For men act as though they can deal with life without any knowledge of morality. They make little rules and forget the greatness of freedom. They are like Gilbert Chesterton's description of himself, "not knowing what to do with life or to make of it." He continued, "I hung on to the remains of religion by one thin thread of thanks . . . I thanked whatever God there might be because any life lived at all." So he found his way.

Every once in a while someone tries to fix the beams for us. Totalitarians try that. They coerce, control and command, wanting men to forget the stars, deluded by glib promises. Dangerous as these men are, men can be more dangerous to themselves. We can be children of our own appetites, doing just what we want to do, concocting our own compasses. Now that life moves swiftly a man had better chart his course, become acquainted with eternal principles and live so consciously with Truth that he can be a free man. As free as a Colonel Blair flying over the North Pole.

It must have been something like this that moved a man of other times to write to his friends. He knew nothing of such flights. Yet he was a man of adventure.

He wrote, "Have no anxiety about anything, but in everything by prayer and supplication let your requests be made known unto God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."

Here was a man who had plotted his course, knew his stars, and with a glance could keep his flight steady. We're pretty much out over the uncharted places in our time, flying fast, high, wide and handsome, and wondering whether we shall commit some kind of cosmic suicide. It's a time to have a steadiness, to be able to say, "Thy Word is a light unto my path." There's a star to steer by!

CHURCH SURVEY

By VERA KARROW

"CHURCH SURVEY! Every other day somebody takes a church survey! It's nobody's business whether I go to church or not," the stoop-shouldered, bewhiskered old man said as he turned back to his lawn mower. "Thank you, sir. Goodbye," I responded as pleasantly as I could and jotted down "refused" and the house number.

It takes courage and a sense of adventure to go up to a door, ring the bell, and ask for the family's church affiliation and other information. Then jot down the information for future analysis and move on to the next house. Doing this day after day, house after house, until every street in a town is covered and some 1,500 calls have been made, is no small task. This is the method used by our Board of American Missions to ascertain where new congregations might be developed. This is the preliminary step of the church in following its people to new settlements and establishing mission churches among the unchurched.

ACTUALLY, PEOPLE who refuse information are few. They are far outnumbered by extremely courteous people who often ask one in for a cup of coffee or cool drink. Whether it is southern hospitality or some quality found only in Baptists, I'm not sure; but Baptists prove to be most cordial to a stranger who comes to their door in the name of the Christian church.

Active Christians, I have found, are cooperative and proud of their religion. Former church members squirm under questioning and apologetically admit the don't attend church. Those who hav never had a church affiliation do n squirm or apologize. Their conscienc it seems, has never been awakened.

Frequently, opportunity arises to he someone along the way. About fo o'clock one hot afternoon in Tucso Arizona, I knocked on a door and hea a man's voice invite me in. He sat a wheelchair. After chatting for a fe minutes, he asked me if a minister cou call on him. I assured him that I wou ask one to visit. Helping an invalid wh was crying out for comfort was rewa enough for the effort I had made th day through hot and dusty streets.

In my visits I met a mother troubl because her new-born baby had di without baptism, and a young moth afflicted with multiple sclerosis to who I mailed a daily devotional booklet. recall a mother of four who asked abo the Lutheran opinion on birth control.

Taking a church survey is serio work. But it also has amusing angles.

A SUNDAY SCHOOL WAS STARTED

One young woman told me of her ancestor who came over on the boat with Martin Luther! Another told me that Martin Luther was excommunicated because he divorced his wife! Occasionally, a mother will boldly state that her children attend Sunday school and a child in the background pipes up with, "When?" Quite embarrassing for the mother who tamely finishes with, "Well, they haven't gone lately." Humorous?

I HAVE SEEN a church "take root." Ajo (pronounced Ah'-ho), Arizona, was the first field assigned to me for survey. Meaning "lily," or more specifically "garlic," member of the lily family found here in abundance, Ajo is a mining town of about 7,000, half of whom are Indian or Spanish-speaking. It is situated in the desert about 90 miles from the Mexican border and 125 miles from Phoenix, the nearest business center.

Ajo is governed by Pima County with Tucson, 137 miles away, as the county seat. The town is owned by the Phelps-Dodge Copper Corporation which built the town for its employees. Street after street of neat homes, a large general store, smaller shops, a recreation hall, library, hospital, and movie theater are all provided by "the company."

The Roman Catholic church and the federated (community) church were built outright by Phelps-Dodge. Beside these there is a Baptist church and several Pentecostal churches. Now there is a Lutheran congregation there.

Mrs. Sam Pinkston, formerly a member of Our Saviour's Lutheran Church in Tucson but seldom able to attend because of the distance, in 1950 asked her pastor, the Rev. Titus R. Scholl, to come to Ajo to administer communion to a number of Lutherans. One June afternoon when the temperature was so high that one closed the car windows to keep out the heat, Pastor and Mrs. Scholl drove across the desert and Papago Indian Reservation to Ajo. There he conducted an evening communion service for 11 people gathered in a home.

This persevering group continued to meet for worship—once a month, later every two weeks. The group grew until it outgrew the home and the Moose Hall was rented for $2.50 a Sunday. A Sunday school was started and evening church services continued by pastors from Phoenix, Tucson, and Yuma (the latter 160 miles away). Then for several months a teacher from Tucson led worship services for the group.

In January 1954 the Pacific Southwest Synod received a petition of 55 names from these "eager beavers" requesting that they be organized into a United Lutheran church. I was sent to make the survey. Three weeks later Pastor Bjarni A. Bjarnason arrived with his family. What a happy day for the Lutherans in Ajo—at last they had a pastor! Two months later the church was organized with 75 people present.

As I GO from door to door interviewing householders, I hear many things about the Lutheran church and other denominations. Usually I am expected to know answers to many questions.

A frequent question is "How many kinds of Lutherans are there?" I must admit that there are 16 Lutheran bodies, but I am glad to add that eight of them now work together in the National Lutheran Council. I always try to explain that Lutheran bodies teach the same fundamental doctrine, that the differences are largely matters of organization and administration that have come about through geographical situations and national backgrounds. Sometimes I add that the Lutheran church has not "split"—it simply hasn't gotten together yet.

AJO WAS BUILT BY PHELPS-DODGE COPPER CORPORATION

Occasionally I hear the story of someone whom the Lutheran church apparently failed. There was a middle-aged woman who at her first communion was so appalled when she heard the words "This is my body . . . this is my blood—" that she has never taken communion in a Lutheran church since. There was a young mother who has not attended church since confirmation because she could not "swallow the poppycock" about the Trinity. Yet she believed in God, in Jesus Christ, and in the Holy Spirit. She just did not understand the meaning of the word "Trinity."

OTHER INCIDENTS of failure put the blame on individual members. A family moved into the neighborhood of a Lutheran church and their child was sent to the Sunday school. The father happened to be a mason. Soon Lutheran friends informed the parents they had better save embarrassment by removing their child from Sunday school before he was asked to leave because of his father's lodge affiliation. The child was promptly removed from the school.

Another story was about a man who left the church with his family during the depression. The father could not fulfill his pledge and the family was asked to leave the congregation.

ON THE OTHER HAND, I find the Lutheran church is usually highly respected and honored. Frequently when I say that I represent the Lutheran church someone will exclaim proudly, "Oh, yes, my daughter is a Lutheran." It may be a neighbor, relative, or friend who was responsible for a pleasant and favorable impression of the Lutheran church.

Sometimes I am told that the "Lutheran Hour" is a nice program. More often, the TV skit "This Is the Life" is mentioned and appreciation is expressed for this Christian family program. . . . these radio and TV programs come into the homes of both churched and unchurched, good will is built for the Lutheran church.

"CHURCH SURVEY! Every other day somebody takes a church survey!" While the stoop-shouldered man said may be true. The church feels that it is somebody's business whether or not he goes to church. Surveying a rural town or newly-developed city is that all-important first step which the church must take in winning the unchurched.

Swedish Couple Battled for the Truth

By STEN RODHE

The Beskows devoted their lives to great causes and gained fame as Sweden's most influential pair of the present century

IT IS HARD TO SAY which of them will in the future be regarded as the most prominent, the one with the deepest influence. They were a remarkable couple, Nathanael and Elsa Beskow. There was no more remarkable pair in Sweden in the first half of this century.

They became engaged as young artists in 1893, married soon afterwards and worked faithfully together until the death of both in 1953. Elsa died first at the age of 79, Nathanael some months later at 88. They brought up four sons, all now prominent Swedes in various fields.

They worked together in deep harmony, yet their fame lies in various spheres. Elsa Beskow is the more famous of the two. Every Swede now living has read her fairy tales and looked at her pictures as a child.

OLD FOLK TALES, the stories of Zacharias Topelius, the Finn, and those of Hans Christian Andersen, the Dane, helped Elsa Beskow to find her own tune. Her stories are beautiful without being romantically untrue, they are moral without being moralistic, they give joy to children and have something to say also to the parents. Without being tiring they give much knowledge especially of nature, flowers and animals, but they also stress the value of strenuous daily work.

They reflect Swedish nature and Swedish daily life in the countryside or small town. Their substance is entirely Christian but they do not rely on biblical themes.

THE OPPOSITE is true of the work of Nathanael Beskow. There is hardly another Swede who demonstrates in a similar way in his life and works the difficulties of a modern Christian. He wants to be a true follower of Christ and at the same time to live in profound fellowship with his fellow men. Nathanael Beskow had to suffer under these difficulties, but certainly his suffering was vicarious and brought spiritual help to many.

The father of Nathanael Beskow was a pastor who was influenced by the great awakening in Sweden in the 19th century. This was a low-church awakening, which brought about the separation of free churches from the established church. But Pastor Fritz Beskow and his more famous brother, E. G. Beskow, with whom Nathanael lived for long periods, were among the clergymen who remained within the established church in spite of their spiritual relations to many of the separatists.

Nathanael Beskow went to Uppsala to study theology. Together with Nathan Soderblom in 1884 he founded a student missionary society there, and he became the editor of a song book. At about 20 he wrote several hymns himself, some of which will never be forgotten.

THE PROMISING YOUNG theologian broke off his studies in 1887, however.

Dr. Rodhe is the Swedish correspondent for THE LUTHERAN. *He reports that a book of essays, "Nathanael och Elsa Beskow," is the current best seller in Sweden.*

His artistic vein took him to the Academy of Arts, where he developed into a prominent portrait painter. In the '90s he returned to his Uppsala studies and took a theological degree. He suffered from the pains created by the new theological trends: liberalism and Bible criticism.

His parents and the low church awakening as a whole held to the Bible in the traditional conservative way, but Beskow could not do so. He did not want to join those who broke away from the church completely, nor could he join men like Soderblom and Einer Billing whose parallel inner fights resulted in a positive church theology. He was influenced by Swedish liberalism as represented especially by the great poet Viktor Rydberg—who was in his turn influenced by Parker and other American liberals.

WHAT WAS to be done in this terrific dilemma? Help came from friends in a growing suburb of Stockholm, inhabited mainly by prosperous upper class. There was no church and no pastor. Beskow was invited to become a lay pastor there. With financial help from American Quakers a chapel was built. Though Beskow was never ordained, this was done in complete harmony with church authorities and Beskow never separated from the established church. Beskow worked out his own ritual, however. He attracted listeners especially from the intellectuals in the capital.

From 1896 until their deaths in 1953 the Beskows lived at Djursholm, most of the time in the same house where Viktor Rydberg had lived.

Nathanael Beskow also became the president of a private high school. But he was disturbed by the immense social problems. Contacts with Quakerism added to this, and Beskow speaks of influences from Rufus M. Jones.

LABOR NEEDS THE GOSPEL
Beskow aimed at men like these

BESKOW BECAME a pioneer of the "S cial Gospel" in Sweden. His interpre tion was unique, however, and rema to be studied by theological scholars. man of action, not only of thinking, did not want to be locked in among prosperous inhabitants of Djursholm. in 1912 he left his high school and star a settlement in the center of a labor bl in Stockholm. He went to London, study English settlements. Elsa Besk found the name for the new settleme *Birkagarden*—Birka was the place wh Christianity was first preached in S den. Until he was 86 Beskow led work of Birkagarden, though gradua giving the main work over to youn colleagues.

Birkagarden gradually grew both a folk high school and as an instituti It became the model of a series of set ments in many Swedish towns, wh have been effective in giving good leis occupation to labor youth and occasi for contacts between people of vari

social groups and opinions.

Beskow also created a society for Christian social life: *Forbundet for Kristet Samhallsliv,* which works mainly through a magazine and regular summer conferences. It is not marked by the over-optimistic social gospel that thinks a pure Christian society can be created in the present world, but it maintains that Christian faith must find expression in Christian life.

ONE OF THE MAIN problems in this group has been the attitude to war. Like the members of the Society of Friends, Beskow became a radical pacifist, but he did not judge the opposite attitude as unchristian.

Last summer I had the pleasure of attending the *Forbundet for Kristet Samhallsliv* that is continuing the policy of Beskow. I was invited to its regular summer conference to speak on "Christianity and War." I do not hold the pacifist attitude, but my speech was accepted in a most generous way, and one of the radical pacifists voiced his satisfaction that pacifist opinions like his could be heard in the society besides non-pacifist opinions like mine.

ALWAYS THE WORKER
In every land, a man to reach

Intellectuals listened to Beskow in the Djursholm chapel, labor youth listened to him in the Birkagarden settlement. Further, he was an author widely read. He wrote for labor youth in the magazines of the growing study circle movement of labor. He published sermons and meditations in greater quantity than any clergyman. He was the real pastor of many who had difficulties with church dogmas, both among labor and intellectuals. Such work does not bring wealth, so at certain periods he had to take up his painting again to earn his livelihood.

BUT THE GEMS of his production are not his paintings, not his magazine articles, not his sermon and meditation books, but his hymns.

Loyal to the Church of Sweden, Beskow joined various committees working on a new hymnbook. The hymnbook finally accepted in 1937 contains several hymns by him. Many deplore the fact that there are not still more of them and that some of them have been rudely cut. While the hymns of the young Beskow mainly speak of the fights for the Kingdom of God, the hymns of the older Beskow speak of the fight of the spirit to find truth. From my work among intellectual youth I know that those who are young now are profoundly thankful for these expressions of a battle that is also theirs.

Truth was the great word for Beskow. Truth is to be found in God, who is love, and who revealed his love in Christ. Nothing was more important to Beskow than trying to be close to Christ, who is truth and who gives life to his followers.

CHRIST SMILES FROM PRISON

By PAUL SCHULER

The "Old Timer" refuses payment for the portrait which try to recapture his "Smiling Christ" dream

PERHAPS YOU have heard the story about an old alcoholic at the Florida state prison who had a dream in which Christ appeared to him—not a sorrowing Christ as usually pictured by painters, but a Christ with a kind, sympathetic smile.

The old convict, once a respected artist but now spending a lifetime in prison, was so impressed by the brief image that he set about to capture the smile of his dream on canvas.

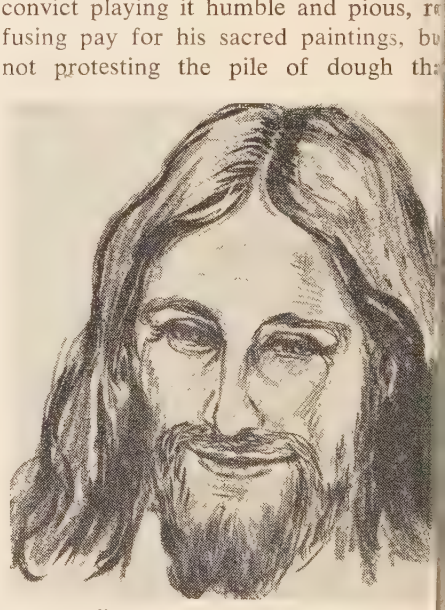
He painted portrait after portrait, frequently using inmates as models, but none of them seemed to match the dream smile. Word leaked out from behind the high prison fences about the old lifer's efforts, and letters poured into Superintendent L. F. Chapman's office, inquiring about them.

Following an art exhibit of the few earliest paintings in Jacksonville, some were given to Alcoholics Anonymous to distribute where they felt the pictures would accomplish the most good. It was also agreed that, to avoid embarrassment, the convict's real name would not be revealed; he would be known only as "Old Timer," a nickname he acquired from his fellow-convicts. All that was nearly four years ago.

I HEARD the story in February, 1954, before I was tried and sentenced to the Florida prison. One night in Jacksonville, as I was talking with the mate from a German freighter, a young man came up and addressed him in flawless German. I couldn't help overhearing thei conversation.

I gathered that the young man ha been released from Raiford a few day previously, and had booked passage o the freighter for Hamburg. They talke casually for some time about prison lif before the younger man told the mat about the "Smiling Christ" painting about how the old artist was still turnin out these portraits, and sending them t people and churches all over the world buying all his own art materials, bu refusing to accept any payment for them

I was amused as I pictured the ol convict playing it humble and pious, r fusing pay for his sacred paintings, bu not protesting the pile of dough th



A "SMILING CHRIST" SKETCH
Each one is different

surely was being deposited with the warden in his name. What a racket, I thought admiringly—really a smooth angle!

Then the young man unwrapped a flat package. Filled with curiosity, I stepped in closer, moving around to look at a painting of Christ's face with a smile that . . . well, it did something to you inside.

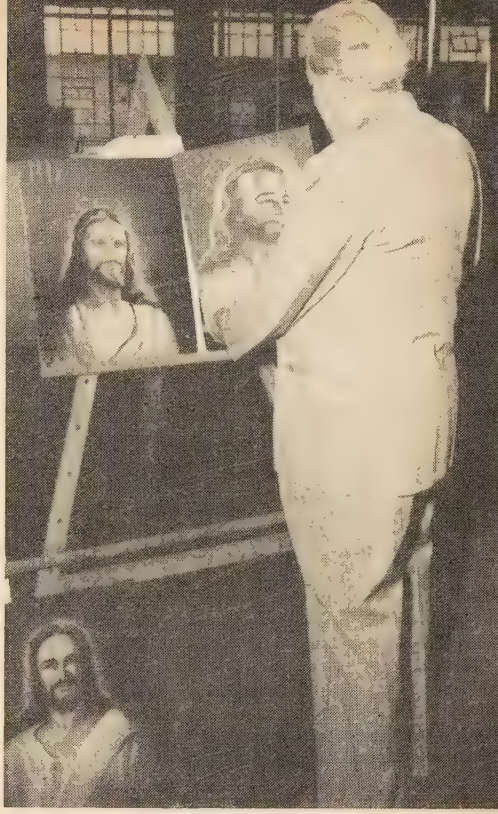
Later the story bothered me. I wondered what kind of character the old convict was to turn out stuff like that. There had to be a gimmick to it somewhere, but I couldn't put my finger on it. I found out about that "gimmick" a few months later.

WHEN I GOT to Raiford prison to do my ten-year stretch, I went through the routine interviews and check-ups for two weeks. At the classification board, I told the officials that I would like to learn a trade so I could get a decent job when my time was up.

I guess they hear a lot of talk like that. Maybe I said it because I figured they expected it. They asked me what kind of work I did in the free world, if any. I remembered I had once helped a friend of mine with some sign work, painting the background around huge letters on wall signs. I told them about it, but you could have knocked me over with a feather when they assigned me to the art, sign, and silk-screen class. The "Smiling Christ" artist was teaching the class!

THAT WAS MORE than a year ago. I've picked up a lot from the "Old Timer." He's easy-going, good-natured, and keeps busy all the time.

He has spent eighteen out of the last twenty years in prison for cashing worthless checks during drinking bouts which sometimes lasted months and usually



SUPERINTENDENT CHAPMAN
Admiring 138th and 139th portraits

ended in hospital wards. The funny thing was that he never cashed those checks for anything but whiskey.

But don't get the wrong picture of him. He doesn't go around wearing pious expressions. He once said that he knows the Lord has accepted him just as he is, "rough and gruff, but on the level."

There's no pretending about him. After he joined Raiford's A.A. group, it was a couple of years—years of hard practice—before he learned to pray. Then, he told me, he overdid it one night. After a long evening in which he "just talked to God, man to man," he went to bed and had that dream of the Lord smiling. It was no "vision"—just a dream.

He points out that dreams of Christ are not rare—you hear about them every now and then. Superintendent Chapman has received letters from several persons who tell of such dreams, although some claim to have seen "visions."

Several times in the last four years he figured people were no longer interested in "Smile" paintings and practically stopped doing them except for himself. He seems to get inspiration and hope just from painting the smile.

Since then, over 150 portraits were sent to churches all over the world. The warden received a letter from a woman in Paris who enclosed a clipping a friend had sent her from a Jacksonville paper. She said, "Could you convey to him the fact that two of his pictures so clearly expressed my idea of the true Christ that I have carried them in my notebook? In every museum I have looked upon the sad and joyless, often feminine face of Christ, and found none that expresses his divinity, beauty, serenity and power as do those of our friend at Raiford."

Now he is working on paintings for a Georgia hospital, churches in Pennsylvania, Ohio, Oregon and Texas, an African mission, and a Hiroshima A-bomb victim which is to be presented by a Army chaplain.

He keeps about a dozen pictures i various stages of completion, giving eac two coats of fine oil paint, then a fina glazing. In this way he is able to pu the finishing touches on several painting each week. He has not silk-screen proc essed any of them because he says it too mechanical. By painting every strok personally he can concentrate and reall put his heart into the expression. Fo this reason no two are exactly alike.

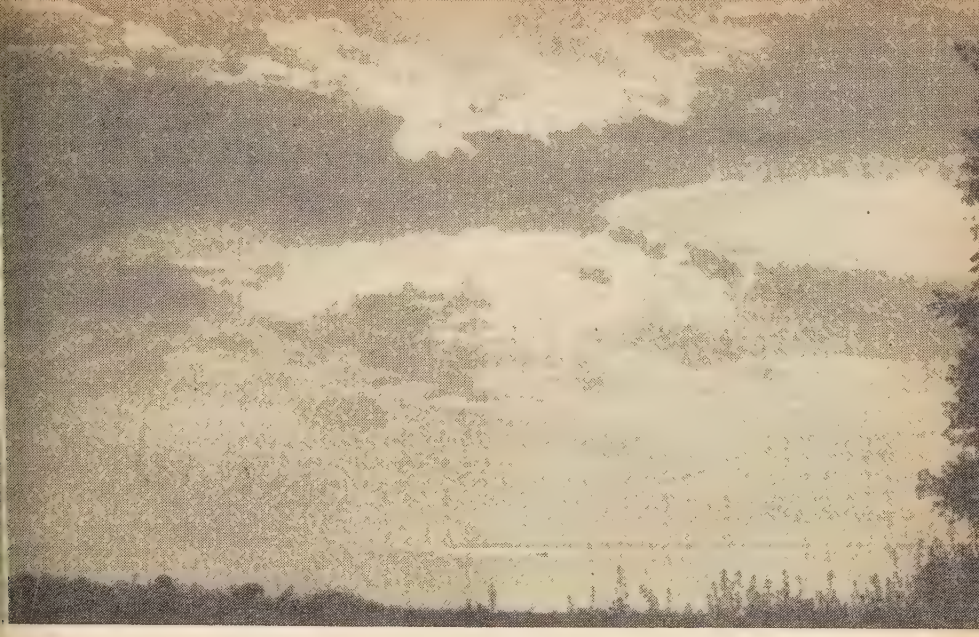
Maybe I'm going soft after workir around the old man. Maybe not. B one thing I don't laugh at any mor some people can actually feel this thir they call "spiritual lift." They get plea ure from working for nothing. I've see it happen. And after reading hundreds letters to the Old Timer from Christia of all faiths, I found out there are a l of folks interested in Christ!

The Old Timer buys his art materi with money he receives from the sale occasional landscape and wildlife scen But he still won't take a cent for t "Smile." He just grins and says, "I well paid—" Then he pats his hea "—in here."

I guess that's his gimmick!

There is a curious difference between our estimates of the trouble we can stand and our estimates of the temptations we can withstand. We look ahead at some possible calamity, and we say, "I don't believe I could ever stand that." But if such a disaster does overtake us, we do stand it. On the other hand, we look ahead at some possible temptation, and we say, "Oh, I could resist that." But alas, too often if it comes, we do not withstand it. It is strange but true that trouble or suffering often brings out the strength we did not know we had, while temptation reveals the weakness we did not know we had.

—Ralph W. Sockman in *The Whole Armor of God* (Abingdon)



"HAVE YOU THOUGHT OF THE BRIGHT SIDE?"

By IRIS HALLMAN GIBSON

To my troubled mind that seemed a foolish question until the old lady showed me what faith could mean

I WALKED DOWN the dim hospital corridor feeling lost and lonely. My little boy was in surgery having a mastoid operation and I was completely helpless. Why did this have to happen to my little Jimmy?

While wandering aimlessly I had left the children's wing. In a room directly in front of me was a smiling, grey-haired lady. She beckoned to me. Perhaps she saw the fear and loneliness in my eyes. "Come in and we'll talk. It will make you feel better," she said gently.

I GUESSED that she was in her sixties, just about the age of my own mother. Her warm, friendly smile was reassuring. I went slowly inside.

"I shouldn't bother you with my troubles," I said feebly. "You probably should be resting."

She sat up and indicated a chair for me beside the bed. "Don't you worry about that, I like talking to young people. Some of your folks sick, honey?"

My eyes filled with tears. "My little boy is in the operating room. The doctor said it would be an hour or more—"

She reached over and patted my hands. "He will be all right," she said softly. "God is always near, watching over his children."

Her kind, sincere words were comforting and for a moment my fear melted. "But he is so little, just two years old," I protested.

I looked at my husband. What should we do? We doubted if the neighbors could hear the thud and even if they did hear it, what help would they be? We weren't sure the panel would hold very long. We'd have to call the police! I went into the telephone closet to make the call while Phil watched the door. I begged them to come as fast as they could.

Jimmie was still throwing his weight against the door when I came out of the closet. Suddenly there was the noise of bending metal. A slit appeared between the panel and the side of the door. He lunged again. The crack widened. I saw him try to get his hand through the gap to open the door from the inside. He couldn't.

I ran to the window to see if the police were coming. I saw their car far up the street, driving slowly along, looking at the numbers. Why didn't they hurry? I leaned out. "Hurry, hurry," I shouted. I rushed back to see what was happening to the door. The crack was big enough now for Jimmie to get his hand through. Phil kept pushing Jimmie's hand out as he attempted to find the knob.

THEN JIMMIE DECIDED to lunge again. That did it. The middle part of the door caved in. There was nothing to stop him now.

I don't believe in violence but I ran into the kitchen to get the broom.

All at once Jimmie stood stock still. There were foot steps running up the stairs. The police had come at last.

When their heads appeared above the landing Jimmie was standing there as peaceful as a lamb. They must have believed our story though, for there was the door.

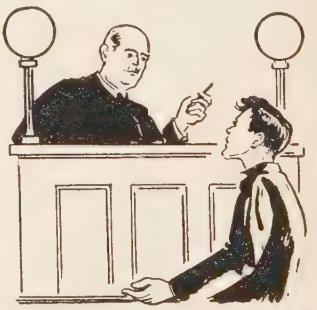
They could not arrest him, they said, because they had not seen him commit the offence. Were we willing to bring charges?

My husband went off to the police sta tion with Jimmie and the two policemen I sat down and looked at the door. I fel as tired as if I had played tennis in thi hot sun all afternoon. But there was t be no rest for the weary.

ONCE MORE I HEARD footsteps runnin up the stairs. They couldn't be comin to our door, I thought. But they were One of the boys from the church ha come for the sandwiches for the party They had completely slipped my mind.

"Whatever happened to the door?" h asked. I described the events of the after noon. He was a most responsive aud ence. "Oh, gosh, gosh," he kept sayin putting his hand to his head in moc despair.

I managed to get the sandwiche packed and sent him off, assuring hi that we would come to the church as soo as my husband returned from the polic station.



Phil came back shortly with the new that we would have to appear at the nig court at midnight. We must press charg in case Jimmie still refused to plea guilty.

For our dinner we had a few leftov sandwiches. Then we went to the churc to chaperon the dance.

Everyone seemed to have a good tim that evening but I just sat and watche At least when I got up to flick the ligh

warn them it was time to go home, my ees didn't wobble.

THE NIGHT COURT was gloomy and bare cept for the dark walnut paneling that nted the judge's bench. Phil stood in nt of it, waiting for them to bring mie in. I sat on the front bench. mehow this reminded me of something . church, of course.

There too, I sat in the front pew and oked toward the walnut pulpit. Sud- nly I felt sorry for everyone—for Jim- e who didn't know his way out of his gled life; for my husband, who looked tired at this moment, and for Sara who ed so much for this man they were nging in now, in spite of all his faults. It must have been the thought of church that brought on this mood of mine. Did not all of us take our penitent hearts there to be forgiven? Were we not all sinners? Some of us were luckier than others, that was all.

But Jimmie wasn't sorry for his sins yet. He pleaded "not guilty" and the judge remanded him to jail until Monday.

WE GOT home about one o'clock. Sara was waiting to hear what had happened and we told her as kindly as possible.

The janitor had patched up the door—at least he had straightened the steel panel so that it reached the side and he was able to refasten it. It looked pretty rough, I thought, as I ran my hands over it. "What a pleasant life—but whatever happened to that door?"

ou Can Collect Precious Gems

CHESTER H. DIBBLE

Daily Bible reading reveals passages of wisdom and beauty that will glow still brighter when polished by repetition

A FEW YEARS AGO I moved to rural eage where there was no electricity in barn. Until utilities were installed I ried an old-fashioned oil lantern. On rk nights, as I carried my lantern, I felt if I was a small oasis of light in a great sert of darkness. But, as I moved to a w location it became as illuminated as spot I had just left.

My Bible is such a light. By its light I n see to meet each new problem I face life's journey.

Most non-Bible-reading acquaintances mine give as the reason for not read- g the Bible, "I can't seem to find time." hen God gives us 24 hours each day, we can surely allow a few moments for this important task.

HERE ARE WAYS some folks snatch a few minutes each day for Bible reading and meditation. Some wake up 10 to 15 minutes earlier each morning. Except for a minority who are peculiarly more alert in the evening, this seems an ideal time.

Others keep copies of the New Testament in such strategic places as the glove compartment of their car, their desk at the office, or some spot where personal articles are kept at their place of employment. For use at such times when one is waiting at the beauty parlor, barber shop,

woman looked over at me and sighed. "What I go through to get ready to go into the city with this child! He's just terrible. He doesn't listen to a word I say."

Not wanting to encourage her line of conversation, I merely smiled. She went on, however, detailing the boy's many faults and railing against her mother who would not come to look after him once in a while. Finding himself ignored, her son twisted about so that his knees were against the side of the bus, his feet stretched out toward his mother. They barely touched her, but she turned on him in a fury, her anger pouring out in a steady stream of words.

SUSIE WATCHED open-mouthed. My heart was pounding as the conflict between the feeling that I had no right to interfere and the feeling that I must do something surged through me. This wasn't the first time I had seen a child mistreated by the very person who was supposed to love and shelter him, but it made me ill. Silently I reached out to God's strength.

The storm was over as quickly as it had arisen. The young woman settled back with a sigh, apparently quite unaware of the nasty spectacle she had made of herself. "Really, I don't know what I'm going to do with him." The child wiped his eyes with the backs of his hands and she finished the job with her handkerchief. "There," she said, pointing out the window, "there's a boy with a wagonful of papers to sell. I'll bet he's a good boy when he goes out with his mother."

The girls were as perplexed as I was by the swift switch and the boy's tremulous smile, as though everything was all right again. Fortunately, I think, they were distracted from pursuing any conversation on the subject by the sight of a barrel organ by the curb, the first they had ever seen.

WHILE I ANSWERED their question with one level of my mind, I was doing a lot of wondering myself on another level. The mother had asked what she should do with him. It might have been better if she had asked what she was doing to him.

Had she wanted to be a mother or had motherhood been thrust upon her without her understanding the day-by-day sacrifices it would involve? Was she angry with her mother for not keeping the child because she wanted to be rid of responsibility for him? Or was she angry with the child because her mother had refused to be imposed upon?

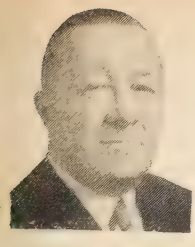
From the number of losses of self-control that make the newspapers you can guess how many parents and children are tied together in a way that neither of them wants. For it isn't only the women who lose their tempers. And the children suffer so much that they will probably make their own children suffer someday. "The sins of the fathers shall be visited upon the children unto the third and fourth generation."

FROM SUCH a depressing thought it was a relief to come back to Karen's rather hoity-toity remark, "I do think people might like listening to the music more if the man had washed his face before he started out."

"He looked like Daddy when he's been cleaning the cellar," Susie giggled.

"He did, didn't he?" I laughed with her. "But it takes soap and water and a towel to keep clean and, believe it or not, there are people who just don't have them."

"Wonder how Pete and the rest are making out at camp," remarked Karen. "—Now what made me think of him



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Vocation

QUESTION: My father came from overseas, and had practically nothing. After working for others for some years he had saved enough money to start a business of his own. He started in a small way in the hardware business. He worked hard for long hours. By the time that I was graduated from high school he had a branch store in another town. I went to college and got along well enough. In my last year I decided to go into teaching, and had to do some extra work to make up what I needed for that profession. I like teaching and believe I could be successful. But my father wants me to join him in his business and later to take charge of it myself. Merchandising is outside my interests, but my father has done so much for me that I have not been able to turn him down. I am deeply perplexed. One of us is going to be disappointed in my decision.

REPLY: The major considerations in vocational choice are mental capacity, health, temperament, social and financial factors, and personal preference. Does your personal make-up, viewed from these angles, promise better things in teaching or in business? From your own testimony you score well in intelligence and health. You have no social-financial hindrances. But you state that merchandising lies outside your interests, whereas you prefer teaching.

Talk this problem over with some of your teachers, and, if, possible, with a professional counselor. They can help you analyze these several items and rank them in their proper order.

Once you have made up your mind —and you must do it yourself—go to your father, express your appreciation, and give him your decision. If you are going into teaching, offer to be of any possible help to him, especially during the summer months. But you will be best served, as will all concerned, if you follow your own best judgment.

Only child

QUESTION: Flora, five, is our only child —there will be no more. I have heard such dire predictions about what happens to only children that I wonder what we should do to overcome the handicap?

REPLY: The case of the only child, like a variety of other situations, has been grossly misrepresented. The popular idea of handicaps has not been borne out by scientific investigations, but it persists, nonetheless, as do numerous other traditional opinions.

Careful studies by Thorndike and other qualified psychologists have shown little or no disadvantage, especially in cases where parents have been resourceful in providing lone children with companions, of both sexes, at their own age level. Almost everything hinges upon the parents' ingenuity in being companions, having other children in the home, and having their children visit other homes where there are children. In various cases it has been found that lone offspring have had an advantage in receiving counsel, in learning responsibilities, and acquiring skills. This matter, like many others, calls for careful thinking, planning, and acting.

Faith Requires Action

Doing the Truth. By James A. Pike. Doubleday. 192 pages. $2.95.

Characteristic of today's theological revival is the important role of ethics in an expositi of the Christian faith. More than any other man, Reinhold Niebuhr has shown ethics to of the very heart of theology, and more than any other book, Emil Brunner's *The Divi Imperative,* has charted the way of its systematic treatment. One is therefore tempted to say it is symbolic that Dean Pike's *Doing the Truth* is the middle book of a five-volume "Christian Faith Series" under the consulting editorship of Professor Niebuhr.

This book, according to the author, is an "exercise in communication." Consistent with the design of the series, it is an effort to make the Christian affirmations meaningful to the Protestant laymen of our day. For this Dean Pike's broad experience in law, government, education, pastoral counseling and as a priest of the church provides the necessary practical orientation.

The first part of the book takes a look at the shape of the Christian truth with an eye for its ethical relevance. The key concept for this relevance is said to be *vocation,* "the absolute claim of God upon the whole of life." Sin is man's rejection of his vocation.

Through justification, man experiences a new status of acceptance before God and a self-acceptance in his own heart. Herewith arises a new dynamic for the fulfillment of vocation: thanksgiving. The latter part of the book deals with the concrete situations in the complex and imperfect structuring of all human relations, corresponding roughly to the familiar "orders of creation," in which the Christian is called upon to make his decisions in "purity of heart."

One must credit the author with considerable success in his effort to relate the ethical demand of the Christian faith to the experience of ordinary men. The intelligent general reader—the target of the book—will find the apologetic meaningful if not always convincing.

The author's purpose is not to convince men of the Christian truth. He presupposes it, and then proceeds to bring the practic life under its judgment and redempti word. This is not a theoretical or academ treatise. It moves down the midstream daily existence, clothing its theme in ma of the small things, commonplace problen concerns, defeats and triumphs of life.

Although one may wish the Christian sights were spelled out a bit more fully he and there, they are happily not thinn down, distorted, or lost in the process transposing from the esoteric language theologians to the "common currency" laymen.

Dr. Pike's book is a creditable "exerc in communication," a good antidote to N man Vincent Peale's communication of ercises. It augurs that the Christian fa can be both stated and related on the "p ular" level. Clergymen generally will f it refreshing and reassuring reading. L men will discover that it talks to the he of life.

RUFUS CORNELSEN

New Brunswick, N. J.

The American Church

Protestantism in America. By Jerald Brauer. Westminster. 307 pages. $3.50.

Dr. Brauer has given us a lively and sw moving account of the Protestant churc in America. He begins with the arrival the churches on the American scene ends with a prophetic note for the churc facing the peculiar tasks of the atomic

While necessarily concise in order cover the vast subject in 307 pages, history contains much colorful and forc writing. In each chapter unforgettable il trations add interest, and at the same t typify very well the particular period movement under discussion. Nor are

influential personalities, who mold and are molded by the rich interplay of forces and movements, neglected.

Written by a young Lutheran minister who has recently been made dean of the Federated Theological Faculty of the University of Chicago, the book is thoroughly objective in its approach. Never have I read a fairer treatment, for example, of both the strength and limitations of the recurring revivalistic movements in American Protestantism. Equally fair is the author's portrayal of the failures and deficiencies of many churchmen in the 1870s in dealing with the industrial crises of that period. Henry Ward Beecher's anti-labor remarks are not pleasant reading. At the same time the book gives full credit to the work of Washington Gladden and other pioneers in the application of Christian standards to relations between the laboring masses and their employers.

Throughout the book the life of the churches is related to the total life of the country. It would appear that no important movement of the churches or affecting them has escaped the author's attention.

Lay people as well as clergy will find here a guide in following the varied course Protestantism has taken in America. For those little acquainted with the field, the book will provide a fund of helpful information and for those familiar with the field a sparkling and well-organized presentation.

J. Edward Gonzalez

N. Plainfield, N. J.

Outline of N. T. Scholarship

A Critical Introduction to the Gospels. By A. Guy. St. Martin's Press. 150 pages. $2.

This slight book is intended for general readers desiring a brief summary of the body of technical theological studies in the field of the critical study of the Gospels, and more specifically for candidates preparing to take examinations covering this field. It includes a limited bibliography which unfortunately omits the classic commentary on Mark by Vincent Taylor and does not give the dates and publishers of the books listed.

Within its limits it is an admirable outline of the fruits of scholarship dealing with such matters as form criticism, the synoptic problem, the gospel sources (S, Q, M, L) and analyses of the construction, emphasis, interest, authorship and dates of the four gospels.

It defends the position, which unfortunately still needs defending, that "criticism" is not fault-finding, but objective scientific study and evaluation of the New Testament. Its great positive value is in delivering from the fear that if some detail seems doubtful and unreliable, the whole story is undermined. Instead, New Testament criticism makes the main bulk stand firmer and clearer and surer in its historicity.

William C. Berkemeyer

Bethlehem, Pa.

Good Sermons for Children

Fire On a Drumhead. By Carl S. Weist. Harper. 155 pages. $2.

Fire On a Drumhead is a book of a full year of sermons for boys and girls. As the title indicates, it is rich in imagination. The sermons are put in the language of children and deal with life situations such as children face every day. All stuffiness, stickiness, and honey-coated "goody goodiness" are conspicuous by their absence. Here is material scripturally based, applicable, and captivating to boys and girls.

Carl Weist possesses the know-how of a difficult and much malpracticed art, that of talking to boys and girls. For those who have a children's church and find the well of inspiring material going a bit dry, *Fire On a Drumhead* can be part of the answer to the problem. Verbatim use of these sermons would, of course, kill their effectiveness. Adaptation of the subject matter to the preacher's own style will make them live and march into the lives of boys and girls who hear them.

Claude Raymond Baublitz

Norristown, Pa.

Books reviewed above may be purchased through the United Lutheran Publication House, Philadelphia, or its branch stores.

OVERSEAS

"Luther" Wins Australian Applause

AUSTRALIA: Sydney. July 1.—The "Martin Luther" film is continuing its successful run in this country. After being shown in numerous towns and cities in the three eastern states during the past eight months, showings have now commenced in the State of South Australia, stronghold of Lutheranism. Attendances to date are estimated to be well over a million. Eleven thousand people saw it in its six-day run in the industrial city of Geelong, Victoria (population 50,000).

The Lutheran Church of Australia is mainly a rural church. In areas where the church is strongly represented, there have been packed houses. At Albury, N.S.W., for example, there was standing-room-only left for some sessions. At Temora, N.S.W., arrangements were made with the local news agents to display and sell books dealing with the life and work of Luther, and good sales were reported.

Generally speaking, the film has been well received. It came as an eye-opener to many non-Lutheran Protestants, and has received enthusiastic praise from ministers and lay-people alike. Reports have come from several cities where the theater manager, either because he was a Roman Catholic or under pressure from that group, declined to show the film.

As was only to be expected, Roman Catholics have taken steps to counteract the influence of "Martin Luther." In most places they have not forbidden their people to see it, but have indoctrinated them against it. Articles have appeared in Roman Catholic newspapers, and lectures have been given by specially trained apologists to present the "truth" about Luther.

Typical of such efforts was the series of articles on "the Real Martin Luther" which appeared in "Southern Cross," organ of the church in South Australia, where Luther is portrayed as a man "scarcely fit company for decent people, a man in whose presence ladies should leave the room." The writer charges that Luther was a "bestial maniac possessed with an evil spirit from his youth upward."

In a reply to these articles, published in many papers, Dr. Hermann Sasse, of the Immanuel Theological Seminary, Adelaide stated: "That this film would meet with strong criticism on the part of our Roman Catholic fellow-Christians was to be expected. What surprises us, however, is that the great Catholic Church of Australia which abounds in theological and historical learning, did not entrust one of her scholars who really knows the subject, with the task of writing an appropriate article . . ."

While the film was showing in Brisbane a review appeared in the Brisbane University paper, *Semper Floreat,* written by an undergraduate, obviously Roman Catholic, charging that "Martin Luther" is historically inaccurate and that the matter of issuing indulgences has been falsified. The headmaster of the St. Peter's Lutheran College, Brisbane, Mr. W. Lohe, answered these charges in the next issue of the paper.

As Lutherans are a minority in this part of the world, and our church has often been misunderstood and misrepresented, the showing of the film has been keenly anticipated. Now that it is here, ministers and lay-people alike are deeply grateful to the Lutheran Churches of America for producing such an outstanding film and making wide distribution possible.

It is good to hear that "Martin Luther" is also having a very successful run in the Dominion of New Zealand.

—L. W. LOFFLER

Swedish Church Faces Problems

SWEDEN: Karlstad. July 8—SWEDISH schools start their vacations in the first half of June. From my teaching job I went directly to Germany, and I started my summer with three weeks in the religious education center (*Katechetisches Amt*) of the Evangelical Lutheran Church of Bavaria. It was created four years a

and it is situated in a medieval abbey at Heilsbronn, a town outside Nuremberg.

It has been interesting to study church life and especially religious education among the Bavarian Lutherans. Six years ago I studied the same things in the U.S.

There are striking similarities of German and American Lutheranism. The active, pioneering spirit that characterizes American Lutherans is characteristic also of modern German Lutherans. In Germany an impressive, optimistic reconstruction is taking place both spiritually and materially. The state, officially neutral, is very positive in its attitude toward Protestantism and Roman Catholicism, and gives plenty of room for private enterprise and initiative.

In Germany, as well as in the U.S., the fashion is to be an active church member. In Germany this is accentuated by the reaction against Nazi secularism. The Germans confess they were led astray by the Nazis, and now are turning back to the Christian tradition. In the Bavarian schools, where religious education—Catholic or Protestant—is compulsory, crucifixes are found in every classroom.

What a different picture in Scandinavian Lutheranism! Once upon a time German and Scandinavian Lutherans were on one side, the active disestablished Lutherans of the U.S. on the other. Now the German Lutherans feel more akin to the Americans than to the Scandinavians. Partly this change is due to direct influence, not least through the Lutheran World Action. I am finding strikingly little interest in Scandinavian church life here. Everybody is looking to the U.S. And I hear in Bavaria the same reproaches and suggestions as I heard in the U.S.: "Why don't you Scandinavians separate church and state? Your ministers are nothing but state officials. A disestablishment would create new life."

I think this is an oversimplification. It must be confessed that church life in Sweden is much less lively than in Germany and the U.S. In Scandinavia the fashion is to be skeptical and critical. The churches are established but the representatives of the state show much less positive interest in the church than the statesmen of Germany and the U.S.

The modern Scandinavian states are welfare states, created by Socialists. Religion is generally looked upon as a private concern of the individual, and the general interest is directed to economic problems. Statesmen discuss mainly the way of raising the living standard. Marvels have been done in the fight against sickness and poverty. But gradually the state has taken over more and more responsibilities. Taxes are high, and the money goes mainly to social welfare.

That disestablishment does not automatically create new religious life can be proved by the fact that the free churches of Sweden, created in the awakenings of the 19th century, are not more successful in their fight against secularism than the established church. They suffer under the same totalitarian tendencies of the state. They, too, must have licenses from the state when they want to build new churches. They, too, find that people are generally more interested in material things than in the questions of salvation.

In Scandinavia we are living in a rising tide of secularism. How and when this tide will turn, we do not know. The Germans experienced a climax of secularism in the Nazi period. The breakdown of Nazism in the 2nd World War has turned the tide in Germany. We in Scandinavia cannot pray for revolutions and wars in order that our people become more interested in religion. We

must pray for the welfare of our people at the same time as we pray and work for the kingdom of God among us. Nobody can foresee where the Spirit of God will blow.

IT IS NEVER possible to find sufficient reasons for the fact that the Spirit blows stronger in one country than in another. Yet one tries always to find some explanations. Revolutions and wars have shaken the German people so that it has come to be more aware of the kingdom of God. Yet revolutions and wars have not always that effect.

Another factor which might help to explain why religious life is more intense in Germany and in the U.S. than in Scandinavia is the rivalry of Protestants and Roman Catholics. In Scandinavia we have very few Catholics (the majority of them live in Denmark). German and American Protestants are constantly aware of the differences between their faith and the Catholic faith. This makes German and American Protestants more conscious of their faith.

There is a growing interest in Roman Catholicism in Scandinavia, however, and a growing interest in the Roman Church for Scandinavia. All Christians must be distressed by the split between Roman and Protestant Christians—even though just the opposition between them creates interest in religious problems and conscious church life.

The Roman question is not very alive in Sweden, however. The hottest problem just now is the ordination of women. High-church Lutherans in Sweden feel hurt in their Christian consciousness by the idea of ordination of women. Others feel hurt by the way in which these high-church people are treating women, giving them a subordinate position just as if society had not changed since the time of St. Paul. The Church of Sweden should not break the tradition of 2,0 years, the high-church-minded say. T main thing is that the Word of God preached, be it by men or women, t others counter. In May the Parliame where the high-church group is poo represented, voted to ask the Governme to propose a law which might make possible for women to be ordained.

THIS PROBLEM of the status of t women has become so intense that it h directed new interest to the church. T interest is often negative: how can t church be so antiquated that it does n give to women the same status as me On the other hand, many churchm who oppose the ordination of wom have come to think of disestablishm when they are faced with the prosp that the state might force the church accept women as ministers. The disagr ment on this question might lead to establishment in Sweden, though the tablished church of Denmark has alre ordained women and though Norweg law permits women to become ordai

But if a disestablishment in Swe comes—and more and more church p ple seem to want it, in opposition to totalitarian tendencies of the welfare cialist state—the problem of the st of the women is not automatically sol The church people themselves are on it.

Neither would a disestablishment s the real spiritual problems of Sweder change of organization might abolish tain hindrances in the work of the chu But it would not create the new life the Spirit of God only can create that is the one thing necessary for life of the church. Disestablished o tablished, the church is a part of th of the people and has to pray for Spirit to come.

—STEN ROD

ATISTICAL DATA on new church buildings—and thousands are started or completed every ar by ULC congregations—state cold facts. But behind them stand the dedicated work of n and women and the joy of serving. This typical picture of a rural groundbreaking ceremony s taken when Pastor G. Oliver Sands and members of St. Mark's (Kurt Patzlaff, Gerald Champion, rol Waggoner) broke ground for construction of a parish hall in Guilderland Center, N. Y.

STRICT OF COLUMBIA

eformation Choir Heard "Republic" Cantata

By RUTH L. BLACKBURN

WASHINGTON, D. C.—The Cantata Choir Church of the Reformation participated he premiere of "The Republic," a can- by Richard Bales for orchestra, chorus, ists, and narrator. It covers the Ameri- Revolution and the War of 1812.

his is Bales' second cantata in which the ormation Choir has participated. The "The Confederacy," found a ready re- ion, and records of the work topped the best-seller lists. Performed in the National Gallery of Art, the Gallery orchestra accompanied the choir. Soloists included Jule Zabawa, director of Reformation's choir.

Washington Lutherans are planning to celebrate the 800th anniversary of the Church of Finland with a vesper service on Sept. 18 in Washington Cathedral. A committee of the Lutheran Ministerial Association has been appointed to make final arrangements. Mr. Franklyn Morris, Hamma Divinity student interne at St. Paul's, is chairman.

The Rev. Robert E. Lee, pastor of St. Luke Church in suburban Silver Spring, has resigned to accept the pastorate at Redeemer Church in Atlanta, Ga., beginning Sept. 1.

DISTRICT OF COLUMBIA . . .

Under his leadership, St. Luke has become the third largest Lutheran church in the Washington area. Pastor Lee is chairman of the ULCA Committee on Military Chaplains, and has held numerous posts in civic and Federation of Churches circles.

Ruth Engelbrecht, counselor for Lutheran students at the University of Maryland, has resigned to do similar work in New York City this fall. She will be replaced by Betty Schmick who is studying at the Chicago Seminary, Maywood, this summer. Miss Schmick is a graduate of the University of Maryland, was active in the life of Hope Church, College Park, Md., president of the LSA, and secretary of the North Atlantic Region, LSAA.

Dr. Lawrence D. Folkemer, pastor of Reformation Church, gave seven lectures at the church on "The Bible and the Uncommon Reader." The series drew large audiences. Dr. Folkemer has had a regular lecture class at George Washington University. He was general assembly guest lecturer at the six-week session of the Christian School sponsored by the Washington Federation of Churches.

"This is Your Ministerial Life" was a surprise program arranged for the Rev. H. Luther Rhodes, pastor of Holy Comforter, to celebrate his 25th anniversary in the ministry. Among the 200 present were Dr. J. Frank Fife, president of the Maryland Synod, and the Rev. Edward R. Bley, Zion, who represented the clerical brethren.

Albert Graf, an Agriculture Departme employee and member of Holy Comfort Church, has been elected president of t board of directors of the Lutheran Inn Mission Society. Other officers elected wer The Rev. Donald F. Brake, St. Peter's, vi president; Miss Nelda Weathers, Reform tion, secretary; Mrs. Carl Simon, Kell Memorial, treasurer. Dr. Paul M. Ors executive director, was elected vice-preside of the National Lutheran Welfare Confe ence of America at its recent meeting Detroit.

Founders' Day at the National Luther Home for the Aged drew almost 2,0 visitors from the Maryland, Virginia, W Virginia and Central Pennsylvania Syno The 60th anniversary marked the completi of the enlargement program as the $70,0 solaria, a gift of the Women's Auxilia was dedicated.

On the fourth anniversary of its fi service, ground was broken for Resurrecti Church in the Kensington-Wheaton area . Volunteer workers at the Lutheran Serv Lounge were recently honored at a rec tion. The committee on arrangements cluded Miss Emma Holzer of Zion Chu . . . Dr. Walter B. Freed, Luther Pl Memorial pastor, frequently gives f minute Bible readings as a conclusion daily programs on radio station WMAL

Charles Pollard of St. Paul's, a stud at Wilson Teachers College, and paper rier for the *Washington Post*, played de tive on his delivery job and led police the hiding place of a suspected ho breaker . . . Charles S. Stief, member St. Peter's, is the new president of Washington District Lutheran Brotherh

THREE SYNOD PRESIDENTS helped inaugu the Rev. Justus H. Liesmann as superinten of the Tressler Home for Children, Loy Pa., on June 16. Shown with Pastor Lies (in surplice) are, left to right: Robert E. sell, Dwight F. Putman and J. Frank Fife, dents of the supporting synods of West Vir Central Pennsylvania and Maryland.

EW MEMBER of the
ving team of fund-rais-
counselors put at the
osal of ULC churches
the Lutheran Laymen's
ement for Stewardship
dward J. Bracken who
elected in August to be-
e one of LLM's asso-
directors. Mr. Bracken,
ormer public relations
e c t o r and journalism
ier at Colorado Wom-
College, Denver, and,
1950, at New Haven
in.) College, will join
und R. Foehl and Ira F.
tadt on the staff of the
raising counseling serv-
which has already raised
than $2,515,000 in 45
egational campaigns.
. Bracken will be speci-
y assigned to direct
campaigns for churches
e territory of the Synod
w York and New Eng-
He is a resident of
ord Lakes, Conn., and
ember of the church
il and chairman of
elism at E m a n u e l
ch, New Haven.

Crosscountry

PREPAREDNESS was one of the things the boys had learned when Boy Scout Troop 24 met at First English Church, Decatur, Ill. First-aid treatment, which was explained to the boys, may save a life, they were told.

First Class Scout Andy Neureuther was on first base on John Hills playground when he heard the crash of splintering glass and the cry of a child. The 13-year-old boy ran across the street and found a girl bleeding from a deep cut in her upper arm. Six-year-old Janet Brinkoetter had cut an artery on the edge of a broken window.

Andy pressed his finger on the artery and held on. He was still holding on when the child was rushed to the hospital. He did not move when attendants lifted cot, child, and boy together from the ambulance and carried them into the emergency room. There, a very tired boy released pressure on the artery as doctors took over.

"The boy was instrumental in saving her life," said the physician after the girl had been put to bed. "In all the excitement he was the only one to keep his head."

First Class Scout Andy Neureuther grinned shyly and made for the exit. He still had on his baseball suit, complete with spiked shoes, and he had to take them off as he walked down the corridor.

THE TRAIN was rolling through Colorado. Passengers had gathered in the observation car. Mountains rose high into the horizon. Somebody began to sing. Others chimed in. Soon the coach rang out with the favorites of American folk song.

Three-year-old Linda Hidy and her older brother, children of Pastor Albert S. Hidy, Jr., of San Leandro, Calif., were sitting among the singing crowd. But Linda was restless, as if waiting for something to happen.

A song ended. A man said: "What next?"

Linda took her cue. She ran to the front of the coach and called out: "Jesus loves me." There was a moment of silence. Then Linda took the lead. And the church school hymn took hold of the coach.

The little girl looked triumphantly around. Then a frown came over her face. One man down the aisle did not sing. She walked over to him and pleaded: "You sing, too."

"I haven't sung this for many years," he said feebly. Then he looked into the child's face and smiled. "You win," he said, and sang along.

CLEARLY MARKED is site where St. Mark's Church will be built at Charlottesville, Va. mission congregation, organized in 1953, gathered under 15-foot high cross and next to 32-f long sign in June for blessing of the two-acre tract. The pastor is the Rev. John F. Byerly.

MARYLAND . . .

The ministry of Trinity Church, Hagerstown, is being extended this summer through a series of preaching services conducted by Student Assistant Eugene A. Gardner at Brooklane Farm, a hospital for nervous and emotional disorders.

The Board of American Missions will conduct a survey next month in the area between Hagerstown and Williamsport.

St. Paul's Church, Upperco parish, Pastor Harold R. Stoudt, rededicated its renovated church building July 3 . . . Dedication services were held in St. John's Church, Salem parish, Pastor Willis R. Brenneman, following extensive improvements. Members of the congregation recently honored Pastor Brenneman on the 35th anniversary of his ordination.

Miss Bonnie L. Hall, graduate of Cornell University and recipient of master of arts degree at the recent Gettysburg Seminary commencement, was installed July 24 as parish worker at Trinity Church, Hagerstown.

The Rev. Stanley B. Jennings was installed as pastor of Trinity Church, Taneytown, June 5 with Synod President Fife Dr. Harvey D. Hoover, Gettysburg Se nary, officiating.

Pastor W. E. Saltzgiver, Woodbine Pa was honored at a reception given by Cal and Messiah Churches on his 65th birth and the 40th anniversary of his ordinat

MINNESOTA

Layman Honored for Long Serv In Northwest Synod Offices

By PAUL L. WETZLER

MINNEAPOLIS—A "great Lutheran," tiring from office after many years of ice to the church, was honored this m by the Northwest Synod. J. K. Jensen been a member of the synod stewar committee since its creation in 1932 had been a synod treasurer from 19 1948, and for 32 years was treasurer c Northwestern Theological Seminary.

The Northwest Synodical Bulletin re this month that Dr. Jensen is retiring

nembership on the stewardship committee. Northwestern Seminary, in a resolution, onored him as representing "among us the nen of faith who in the days of little beinnings followed the call of God, walked y faith and not by sight, and undertook reat things for God."

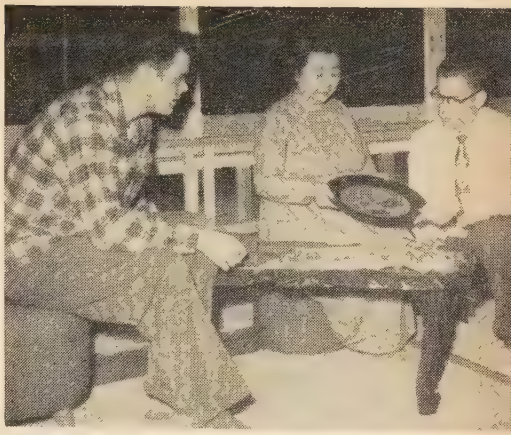
Tribute was paid to another layman as e ended 18 years of service on synod's xecutive committee. Dr. L. V. Downing, who has given much of his time to the hurch, is a member of Wooddale Church, t. Louis Park, and served for a short time s synodical superintendent of missions. aid Synodical Missionary Dwight H. Shelart of Dr. Downing: "He knows more bout home missions than any layman in e church."

Lutheran World Action receipts are lagging, Stewardship Secretary George B. McCreary has announced. Congregations have been urged to renew their interest in this cause.

Minneapolis Auditorium, to be the scene the Lutheran World Federation meeting 1957, will get a preview of the coming ent when the president of the Federation, erman Bishop Hanns Lilje, preaches there s October on the eve of Reformation y. Sponsors of the service are the Luran Church Councils of St. Paul and nneapolis. A long list of patrons includes names of Governor Orville Freeman, state's past governor, C. Elmer Anderr, senators and other prominent Lutherans Minnesota. ULC pastors serving on the ecting committee are Dr. John W. Rilling, Paul L. Graf and Dr. Paul L. Wetzler. Wetzler also serves on the "Committee 21" appointed to draft plans for the 1957 vention. Other members of local ULC rches on the committee are Miss Ellen kson, Holy Trinity Church, and attor- Cyrus Rachie, St. John's Church.

"For Sale" signs have gone up at Rich- Church, Minneapolis. The congrega- has outgrown its quarters and is plan- to build a new church on new location. Harold T. Rasmussen is pastor.

. Mark's, North St. Paul, Theodore S.



EAST AND WEST are not far apart where faith is the common bond. When the Lutheran Service Center was established in Yokosuka, Pastor M. Matsuo of the National Christian Church of Japan suggested that American servicemen be introduced to Japanese Christian homes through the Lutheran Center. Service Pastor Wayne M. Daubenspeck gladly accepted. Since then, many an American has been guest in a Japanese home and has come to know Japanese customs through firsthand observation. Picture (top) shows Ray K. Braaten, Salem, Ore., and Carl Keeler, Ponca City, Okla., admiring dinnerware in home of Mrs. Nagaoka in Kamakura. Bottom picture shows American guests being served dinner at Nagaoka home. "Sukiyaki" (tenderloin, onions, bean curd, bamboo sprouts and other vegetables) simmering in brazier on table was main dish.

MINNESOTA . . .

Rees pastor, celebrated its 65th anniversary June 26. Dr. William H. Gable, pastor of Holy Trinity, Tabor, celebrated the 50th anniversary of his ordination. Synod President Paul E. Bishop preached, Dr. Gable's son, the Rev. John Gable, was liturgist.

Redeemer Church, Zumbrota, marked its 50th anniversary June 19. Dr. Paul H. Roth preached. Pastor is Paul F. Dumke.

Recent seminary graduates, installed as pastors of local congregations, were: Kenneth Nerenz (associate pastor, Richfield), Robert Jacobson (Atonement, Minneapolis), and Dewaine K. Kolbo (Good Shepherd, Spring Park).

PENNSYLVANIA

Christian View of World Affairs To Be Aired By Church Leaders

By ROBERT G. SANDER

JOHNSTOWN—Church leaders of Pennsylvania will hold a "World Order Conference" Sept. 27-28 at the Bedford Springs Hotel, Bedford. The two-day event is sponsored by the Pennsylvania Council of Churches.

In issuing a call for the September gathering, Bishop George E. Epp of the Evangelical United Brethren Church, chairman of the state committee, said: "We must inform church leaders concerning several United States foreign policy issues and clarify the relationship and responsibility of Christian people in regard to these issues

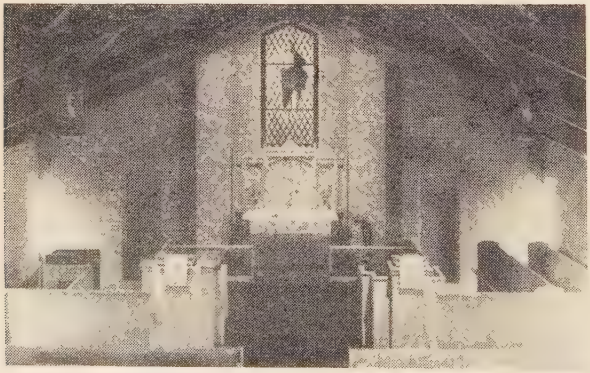
A number of national church leaders w take part in the Bedford sessions. Amo them are O. Frederick Nolde, Walter Van Kirk and Harold A. Bosley. Membe of the Allegheny Conference Social M sions committee are planning to be prese at the conference and to play host to ULC pastors and laymen who attend.

> "To date, our Allegheny Conference h not placed one single refugee family a the quota is one family per congregatio writes Mrs. James W. Miller of Hollida burg, conference refugee service chairma

In her Fourth of July letter to area pa tors and leaders, Mrs. Miller continue "The employment situation in our conf ence has been very poor but at present t situation is improving. We in the Uni States are about to celebrate our indepe ence; yet, these refugee families have ne had the opportunity to know the t meaning of independence. What grea way to celebrate than to share with c of these families?"

Requirements for a specific job assura have been relaxed. Sponsors need o offer a job in a general category and assurances can be held up pending arrival of the refugee. With another k in the Refugee Act untied, Mrs. M hopes there will be some action on the of the 144 churches of the conference.

Lutheran Congressman James E. Zandt, from Pennsylvania's 20th Dist spoke at the annual banquet of confere



PERSEVERANCE WON when Church dedicated sanctuary Bristol, Ind., June 5. In Zion was raising old churc build new basement underr when storm swept it off fou tion, damaging it beyond re A new church was destroye fire in 1951 before being pleted. Cornerstone was lai third time that same year. F is the Rev. Donald M. Dow.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

THE MEN LOOKED HONEST

THERE WOULD be a bus connection from Roundup, Montana, to Billings, Pastor Karl W. Brockhaus had figured. He and Mr. Dean V. Roebken of Advent Church, Cedarburg, Wisconsin, wanted to get to Billings for the annual convention of the Northwest Synod. They couldn't get space on the Northern Pacific train which runs directly to Billings, but took a chance on traveling by the Milwaukee Road, which left them off 50 miles north of their destination in the small town of Roundup.

But when the train came in, the bus had gone. There wouldn't be another until late that night. To call a taxicab from Billings would cost $20 which seemed to put that matter out of the question. With tongue in cheek and a twinkle in his eye, Layman Roebken suggested that since this was for church convention maybe they should just drive off in the first car they saw, and if they were stopped and asked about it answer, "The Lord hath need of it!"

At this point P. Bennett, station agent of the Milwaukee Road at Roundup, knowing of their predicament, stepped out on the platform and the following incredible conversation ensued—

"Still stuck with your problem?"

"Yep."

"Can you fellows drive?"

"Surely."

"Well, then why don't you take my car? You can bring it back on Thursday when you come for your return trip!"

A silence followed while an amazed pastor and delegate looked at each other.

"It's an old job but the tires are still good and it's just been rechecked at the garage," went on Agent Bennett. "Just see that you keep her in oil and don't do over fifty."

PASTOR BROCKHAUS AND MR. ROEBKEN
"A little more faith"

"But what will you do meanwhile?" the pastor asked. "It's OK. I have another car at the house."

Still not convinced that there wasn't a hitch in the proposal somewhere, the last big question was finally put: "How much would you ask for this?" "Forget it," the station agent said and handed them the keys. "It's part of the Milwaukee Road service!"

Later in the car on their way from Roundup to Billings, Layman Roebken was still in a whirl.

"Here I am driving it. Here we are riding in it. But I still don't believe it," he said, shaking his head.

The pastor was quiet for a while. Finally he spoke. "What was that you said about the Lord hath need of it?" he asked his partner. "Maybe what we need is a little more faith!"

: JOHNSTOWN . . .

otherhoods in St. Matthew's Church, Marsburg, June 23, about "Peacetime Uses the Atom." Mr. Emerson E. Crum, ntingdon, was elected president of the up. He succeeds J. Elmer Young of ersburg. Raymond P. Bauer, Altoona, was named secretary and Samuel Z. Miller, Phillipsburg, treasurer.

Brotherhood vice-presidents were elected by counties as follows: *Cambria,* John Hommer, Glasgow; *Clearfield,* Gus Freeberg, Clearfield; *Blair,* Robert Weyer, Altoona; *Bedford,* Fred Sammel, Bedford; *Hunting-*

PA.: JOHNSTOWN . . .

don, Darrel Shafer, Mt. Union; *Somerset*, Harold Shaffer, Boswell, R.D. 1.

A $10,000 gift by the Women's Auxiliary of the Allegheny Home for its new Johnstown unit was announced at dedication services for the Johnstown home on June 19. Dr. William Van Horn Davies of Harrisburg spoke. The Shafer-Mattern infirmary addition to the Hollidaysburg unit of the home had been dedicated the preceding week.

Highlight of the day was the burning of the mortgage which at the end of 1951 had stood at $180,000. Over 8,000 memberships in the Women's Auxiliary have been secured thus far during 1955.

Over 750 persons heard Central Pennsylvania Synod President Dwight F. Putman speak at Camp Sequanota, Jennerstown, June 26.

Inner Mission Board Drafts Plan For Wilkes-Barre Home for Aged

By CALVIN E. HUMBERT

WILKES-BARRE—Plans for establishment of a home for the aged, and provision of other services for old people in the Wilkes-Barre area, are being drawn up by the Board of Inner Missions of the Pennsylvania Ministerium. Preliminary plans for the hom were discussed at informal meetings wit the presidents of the Wilkes-Barre and Pott ville conferences, the chairmen of confe ence inner mission committees, and confe ence subcommittee chairmen for the ca of older persons. The Pottsville Conferenc has been invited to share in the project.

Action on the project, developed und the direction of Dr. Gustavus H. Bechtol Inner Mission executive secretary, was b gun after the Ministerium of Pennsylvan convention had adopted in May a memori from the Wilkes-Barre Conference to devi a plan for establishment of the home. June the Executive Board of the Minist rium of Pennsylvania voted permission the Inner Mission Board to proceed wi organization of an association for this pu pose. The Board of Inner Missions will pr sent a financial plan for capital and oper ing expenditures to the Executive Boar which must be approved before a home established.

So far, the plan has been discussed in t Wilkes-Barre area on the congregatio level and 44 of the 77 congregations in t conference have assured financial supp totaling $13,000. Several proposed locati for the home will be investigated.

Pastor Carl J. Schindler celebrated 25th anniversary as pastor of St. Pa Church, Wilkes-Barre, on June 12. Pas Schindler is a leader in community activiti Protestant chaplain at Retreat State Ho tal, member of the board of the Will Barre Children Service Center and of nurses' training committee of Wyom Valley Hospital.

A former professor of philosophy

EMPERORS SAY "THANK YOU": When Martha Akard, ULC missionary veteran 41 years of service in Japan, retired from and prepared to return home, she was d rated with the Imperial Order of the Sa Treasure and received in special audienc the Empress of Japan. Miss Akard wa evangelistic missionary in Fukuoka, was principal of Kumamoto Girls' School.

Wilkes College, Pastor Schindler has translated several German theological works into English which were published by *Muhlenberg Press,* is presently working on the translation of a German textbook on Christian ethics. His hobby is collecting rare books.

The Lutheran Laymen's retreat of the Wilkes-Barre and Pottsville conferences attracted 200 persons to Camp Rotawanis at St. Johns June 25-26. Speakers were Dr. Theodore G. Tappert, professor at Philadelphia Seminary; Richard T. Sutcliffe, associate director of the ULC Department of Press, Radio and Television; and Dr. Edwin Moll, who spent nine years developing Lutheran missions and distributing relief to Arab refugees in the Near East as representative of the Lutheran World Federation. Chaplain was Pastor Emil W. Weber.

Courses for church-school teachers, church councilmen, and congregational leaders will be offered at the leadership school scheduled to be held this fall at St. John's Church, Wilkes-Barre. Dean is Pastor Francis R. Edwards, assistant dean Pastor Harold G. Deisher, Jr.

Messiah Church, Wilkes-Barre, recently affiliated with the ULCA Brotherhood. There are now 19 ULCA Brotherhoods in the conference . . . Seminary Graduate Harold L. Hasenhauer has accepted a call to Trinity Church, Clarks Summit. His Philadelphia Seminary classmate, Paul L. Wehrle, was installed at St. Paul's-Weissport parish on June 26 by Dr. Charles M. Cooper, president of the Ministerium; the Rev. Francis R. Edwards, president of the Wilkes-Barre Conference; and Pastor M. L. Kelly of the Kellers-Tohickon parish.

New Synod Secretary Robinson Prepares Move to Harrisburg

By PAUL LEVI FOULK

YORK—York Conference President Ralph Robinson is getting ready to assume his duties as secretary of the Central Pennsylvania Synod. Dr. Robinson, who was elected at the synod convention in Gettysburg to succeed outgoing Secretary George H. Berkheimer, new executive secretary of the ULC Board of Pensions, will move to Harrisburg Sept. 1. He resigned as pastor of St. Paul's Church, Spring Grove, after having served the congregation for 21 years. Vice president of the York Conference is the Rev. Paul L. Reaser, York.

DEDICATIONS were in the news as St. John's Church, Mount Wolf, and Christ Church, Spry (York), opened new educational buildings. St. John's $47,000 addition to the Sunday school was dedicated at a service at which Dr. H. D. Hoover, Gettysburg, preached. Pastor is the Rev. Robert H. Sternat.

Christ Church's $85,000 educational building was dedicated in the presence of Synod President Dwight L. Putman, Secretary Robinson, and Gettysburg Seminary President Harry F. Baughman. The Rev. Maynard S. Barnhart, Jr. is pastor.

Worship, stewardship and evangelism workshops will be held in St. Matthew's Church, York, Sept. 17, 26 and 28.

Conference Luther Leagues will meet at Camp Nawakwa, Sept. 2-5 for study, worship and fellowship. Theme is "Follow Me." Speakers will be: Harold E. Skelton, assistant to the secretary of Lutheran World Action; and Pastors Charles L. Venable, Harrisburg; David R. Hoover, McConnellsburg; and Edward K. Stipe, Hellam.

The Rev. William C. Day, Red Lion, was awarded the Doctor of Divinity degree posthumously by Gettysburg College in June. Dr. Day died in February after 38 years in the Lutheran ministry.

St. Paul's, York, received $1.000 and Tressler Orphan Home $500 in the will of the late Mrs. Lula P. Rutt of York.

Charles Henry Ruby, York, member of the Canadochly congregation, Delroy, was ordained at the synod convention and will become a missionary under the direction of the Board of American Missions. He has been assigned to Paxtonia, Harrisburg.

Lutheran Welfare Service met July 18 in York in St. Matthew's. Dr. Luke H. Rhoads, Hollidaysburg, spoke.

Church Lays Cornerstone For First Building Unit

By WYNNE C. BOLIEK

COLUMBIA—Cornerstone laying for the first section of a building for Good Shepherd Church, Columbia, on June 19 marked a step in the progress of this mission congregation organized in 1950. It has been served since its beginning by Pastor Harold F. Park. Synodical field worker J. Shelton Moose spoke at the ceremony. The church had a charter membership of 65 five years ago, now has 190 confirmed, 300 baptized members.

Ordained at St. Luke's Church, Florence, on June 12 was Robert Lawrence Fraser, recent Southern Seminary graduate. The Rev. J. Virgil Addy preached. Pastor Fraser, first son of St. Luke's to enter the ministry, has assumed his duties at St. James' Church, near Lexington.

ANNIVERSARIES in South Carolina included the tenth anniversary of Atonement Church, Laurens, on June 26, at which Synod President Karl W. Kinard and Pastor Moose preached at two services, and a string of 25th anniversaries. June 19 was the 25th anniversary of the consecration of Sister Delphine Dasher observed at Church of the Reformation, Columbia, where she is deaconess. And four pastors marked the 25th anniversary of their ordinations at a service at Mount Hermon Church, West Columbia, on May 25 at which Dr. Kinard spoke. The four ministers are: C. E. Seastrunk, present pastor of the church, Joseph C. Derrick (Resurrection, Columbia), William H. Stender (St. Matthew, Cameron) and Daniel M. Shull (Mayer Memorial, Newberry).

TRIBUTE to a layman, Lee Muller, was paid by St. Mark's Church, Blythewood, a small rural parish. Mr. Muller, who retired as an active councilman, has served many years as superintendent of the Sunday school and chairman of the joint council of the parish. Dr. Kinard delivered the address. A bronze plaque was placed in the vestibule of the church in recognition of Mr. Muller's services.

Calls accepted as reported by the office o the president include: Rev. Clyde E. Beden baugh, to Messiah Church, North Charles ton; Rev. Lawrence Bollinger, to Bethlehem Enon Parish, Leesville; Rev. David F. Cas tor, to St. Michael's Church, Irmo; Rev G. B. Corley, to Summer Memorial Church Newberry.

Pastor Miles T. Cullum led the service fo the cornerstone laying at Pomaria Church June 19. Dr. Kinard and Conference Pres dent Thomas H. Weeks participated.

Lutheran services are being held eac Sunday at 11 A.M. in the Myrtle Beac school cafeteria to serve vacationers in th area. Seminary student George Rushe is charge of this work.

> Rapid progress is underway in the co struction of a new dormitory for men Newberry College. Mr. Chris Kaufmann a sumed his duties as president of the ins tution on July 1. He has served for t past year as acting president, following t resignation of Dr. James C. Kinard.

Following the close of the summer sessi at Newberry College, two youth conve tions will be held on the campus. T Georgia-Alabama Luther League will m August 8-11, the South Carolina Luth League August 29-31.

The "law" and the "gospel" met to disc how the church can assist the home "restore discipline and develop respect law and order" at a recent gathering of Newberry County Lutheran Ministers' sociation. Meeting with the pastors w Newberry County Sheriff T. M. Fellers a Chief of Police Colie L. Dowd. The cussion centered largely around juve delinquency.

A large group of Luther Leaguers fr South Carolina expect to attend the c vention of the Luther League of America Ann Arbor, Mich., in August. Miss Elea Sheets, Columbia, state Luther League e utive secretary, is in charge of arrangeme

Holy Trinity Church, North Augusta taking advantage of an offer for a rec

ional site at Clark Hill reservoir. An area of 43 acres was leased by the government for 20 years to charitable organizations for a nominal fee.

Luther Leaguers from several congregations visited Lutheridge assembly grounds at Arden, N. C., on May 21 and 22. The Sunday morning service was conducted by the Rev. William B. Schaeffer of North Augusta, S. C. . . . The Luther League of Mt. Tabor Church, West Columbia, sponsored a banquet honoring members of the confirmation class. Address was by Dr. Robert P. Roth of Southern Seminary.

"Golden Age" Sunday was observed in Trinity Church, Greenville, May 15, and in Reformation Church, Columbia, May 29. Church members over 75 years of age were honored . . . On May 15, the "Florence Nightingale Anniversary Service" in St. Matthew's Church, Charleston, saw 131 nurses in attendance. Pastor Augustus Lackmann was speaker . . . Dr. Karl W. Minard, synod president, spoke at the baccalaureate service at Clemson College on June 5.

WARTBURG

ULC President Fry Keynotes Rally of St. Louis Churches

By ARNOLD H. KAITSCHUK

Chicago—The birthday of the Christian Church was celebrated in crowded Faith Church, St. Louis, Mo., on Pentecost with a "Festival of Faith" at which Dr. Franklin Clark Fry preached. Theme for the ULC president's sermon was "The A-B-Cs of Evangelism."

Guests of honor were the confirmands of National Lutheran Council churches in the area. Dr. Fry greeted every one of them at the close of the service. Walking in the recessional with Dr. Fry were 31 pastors of N.L.C. churches.

Pastor Edward A. Cooperrider was liturgist. A choir of 200 from local churches provided the music.

A week-long celebration marked the 100th anniversary of Zion Church, near Elkader, Ia., the Rev. John H. Zerhusen pastor. The Clayton Center congregation was organized in 1855. Wartburg Synod President R. R. Belter preached at the morning service and the Rev. Hugo Beyer, a son of the congregation and now pastor of St. John's, Sumner, Ia., at the evening service on July 10. Executive Secretary Gould Wickey of the ULCA Board of Higher Education addressed over 200 members and guests at the centennial banquet on July 14.

A reunion communion service for former confirmands and a vesper rally were held

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WANTED
Position as full-time secretary in not-too-large city, single, age 48, 5 years experience part-time basis, very active in all phases of church work. Use dictaphone but no shorthand. References. Work in Lutheran Church preferred. Write Box CB201.

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WARTBURG . . .

July 17. Former pastors B. F. Korte and O. M. Meyer preached. Zion's church building had been enlarged and remodeled.

First Church, Joliet, Ill., has rented a parsonage for Pastor John Goeken and his family. Additional Sunday school space was badly needed and the old parsonage will provide rooms for the church's school and youth programs. Daily vacation Bible school reached an attendance of 1,019 for two weeks.

Martin Luther Church, Chicago, the Rev. Garland Baer pastor, made final payments on church and parsonage mortgages. A mortgage-burning service was held June 5. Dr. Belter was speaker for the occasion.

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Installed were: the Rev. Kenwood K Engel at Trinity, Pell Lake, Wis., and th Rev. Julius C. Juhkentaal at St. John's Hebron, Ill., on June 26; the Rev. Earl H Meissner at St. Paul's, Guttenberg, Ia., o July 3.

"GENTLE HOUSE," a story of DP orphan by Anna Perrott, was reviewed by Mrs. Edr Wunderlich at the quarterly meeting of th Nachusa Guild on June 20 in Calvar Church, Chicago. Devotions, business mee ing and luncheon completed the progran

PLANS to build a church were discussed b Pastor J. J. Lippoldt and the church cou cil of Faith Church, Joliet, Ill., with D Elwood L. Bowman, Board of Americ Missions director for church extensio Services have been held by the mission co gregation in a school.

Property close to the church was pr chased by St. John's, West Allis, Wis. T congregation, choosing between expandi its property or moving to a new locati decided to stay and enlarge its facilit Pastor is D. P. Dovemuehle.

A new building was occupied by Trin Church, Pell Lake, Wis. The congregati formerly of the Wisconsin Synod of Synodical Conference, was received into Wartburg Synod at the convention in M

Ordained at St. John's Church, Brem Ill., was John Hering, son of Pastor Kar Hering, Zion Church, Platte Center, N Synod President Belter preached. Pas August G. Suechting and A. H. Kaitsc participated in the ordination service. Pa Hering was subsequently installed at John's Church by Pastor O. M. Meyer.

Honored on the 55th anniversary of coming organist and choir director of Simon's Church, Chicago, was Mrs. Fr Warner who had succeeded her mothe that post as a teen-age girl. The occa was marked May 8.

—CHANGES OF PASTORATE

CANADA

OHRT, WALTER. From St. Luke's Ch Ridgeway, Ont. To Zion Church, S ford, Ont.

WINTER, OTTO. From St. John's Church, Winnipeg, Manitoba. To St. Peter's Church, Zurich, Ont.

ILLINOIS

KELLER, EZRA. From St. Paul and Ware's Grove churches, Hillsboro. Retirement.

KUENNING, PAUL P. From St. Luke's Church, Park Ridge, assistant pastor. To Unity Church, Chicago.

SAHS, DELNO M. From Grace Church, La-Grange (Augustana Synod), assistant pastor. To St. Timothy's Church, Skokie.

ROCKY MOUNTAIN

TURNEY, MICHAEL. Mission developer. From Detroit, Mich. To Roswell, N. M.

VIRGINIA

BOOZER, A. HAYNE. From Stephens City parish. To Shenandoah parish.

MISSIONARIES

ARRIVALS

OWERS, LOUIS T. From Liberia.

OENIG, BERTHA. From Liberia. Hanover, Kan.

EWIS, PAUL L. From Liberia. 424 Chandler St., Philadelphia, Pa.

ILLER, MRS. J. W. From Liberia. c/o Board of Foreign Missions.

ADLER, WESLEY L. From Liberia. Box 383, R. 1, Crownsville, Md.

DECEASED

MRS. BEULAH DASHER, 73, wife of e Rev. Bergman S. Dasher, died June 17, Guyton, Ga. She was born in 1882, the ughter of Henry E. and Eliza Vansant, in ard, S. C.

She was married in 1913 to Pastor isher, who has served pastorates in Virnia, Tennessee, North Carolina, Georgia d South Carolina.

Surviving are her husband and a number nephews and nieces.

The funeral service in Zion Church, Marv, Ga., on June 19 was conducted by stor R. Hugh Kepley, assisted by Pastors orge S. Derrick, Edwin H. Seckinger and arles J. Shealy, Sr.

Burial was in Zion Church cemetery.

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In conclusion . . . . . .

SOME PEOPLE set their alarm clocks to ring half an hour before time to get up so they have a little while to get used to the idea. I like a clock to mean what it says when it tells me the time for arising has come.

And I don't think a church paper should give false alarms, such as telling people they should do something when it isn't likely it can be done. We have been cautious in THE LUTHERAN about urging that our readers make strenuous efforts to find homes and jobs for European refugees. There was no certainty that government officials in Washington really intended to open the U.S. doors for the 209,000 nonquota immigrants authorized in the bill enacted by the Congress in 1953.

Influential individuals in the government tried to block the operation of the 1953 Refugee Relief Act. Church leaders have been equally vigorous in trying to clear away road-blocks put in the way of the refugees. It now seems definite that obstructions are being removed. Arrival of 1,243 refugees on one ship July 12 (*see page 4*) is the most encouraging news we have had on this subject.

BY MID-JULY the Lutheran Refugee Service had 4,000 promises of homes and jobs for refugee families, enough to cover about 8,000 persons. The National Lutheran Council and Lutheran Church—Missouri Synod have agreed to provide a million dollars to help finance the immigration of about 15,000 people.

Before the end of this year, new promises of homes and jobs for 7,000 or 8,000 people must be found. The people are over there in Europe waiting anxiously. Our investigators have interviewed them and have complete descriptions of wh they are and what they can do. Commit tees have been organized in all parts o the U.S. to supply this information t sponsors. You can find out where you area committee is located by writing t Lutheran Refugee Service, 235 Fourt Avenue, New York 3, N. Y.

Most of these people waiting for chance to migrate to America are fro Poland, Romania, Yugoslavia, and othe countries engulfed by Communist inv sion in the mid-40s. They escaped t Germany and Austria where they ha been kept alive on government dole Some of the refugees fled westward fro Communist countries recently, throug Berlin or across the Austrian border.

If they reach America they will b come self-supporting, dependable ci zens, and will soon repay loans made helping them get settled. Our chur will stand back of them, ready to sha the burden of illness or other misfortu which might arise.

FOR A CLEAR-CUT OPPORTUNITY demonstrate Christian concern for pe ple in need, what could be better th this? If you know of a house or apa ment that may be secured, and of a j available for a refugee, ask your pas to get in touch with your area commit immediately. Perhaps your whole co gregation can work together in findin place for one or two families.

Statesmen of the most powerful n tions have been meeting "at the summ this month to try to solve some politi problems. There are also human pr lems—families uprooted from their homelands. People shouldn't be wast It's time for us to do what we can help them. —ELSON RUF

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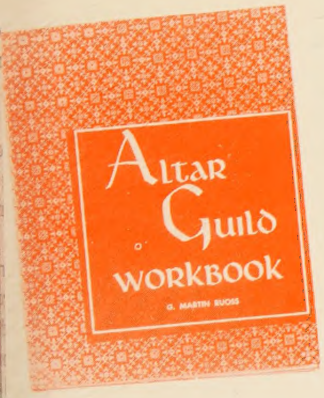

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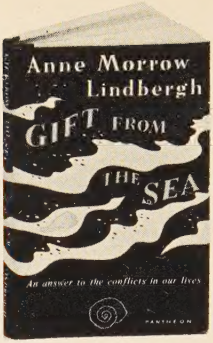

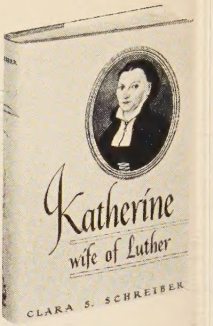

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